



A Scholastical
HISTORY

of the
 Canon of the
HOLY SCRIPTURE

or
 The Certain and Indubitate
 Bookes thereof as they are Received
 in the CHVRCH of ENGLAND

Com p i l e d .

By D^r COSIN Dⁿ of P. & M^r of S^t. P. C. in y^e
 Vniuersity of Cambridge then sequestred
 & LATE LORD B^{is} of DVRESME

S^t LUC. XVI
Habent Moses & Prophetas Audiant illos

LONDON
 Printed for ROBERT PAWLETT at the Signe of the
 Bible in Chancery Lane neare Fleetstreet

Wm Barker

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By D^r COSIN, Dⁿ of P.

AND

M^r of S^t. P. C. in the UNIVERSITY of
 CAMBRIDGE, Then Sequestred;
 And Late Lord Bishop of Duresme.

S. LUC. XVI.

Habent Moses & Prophetas; Audiant illos.

LONDON,
 Printed, for R. P. and sold by Abel Swalle at the West end
 of St. Paul's 1684.

REVERENDO
IN CHRISTO PATRI, AC DOMINO

D^{no} Matthæo
ELIENSI EPISCOPO.

ANTIQUÆ FIDEI VIRO,
ET IN REBUS SACRIS
EXERCITATISSIMO.

DOCTR. ET RELIG. IN EGCL. ANGL.
ADSSERTORI AC CONFESSORI
MAXIMO.

VERÆ INVICT.---QUE MAGNANIMITATIS
PRÆSULI.

ET COLL. S. PETRI IN ACAD. CANTABR.
PATRONO.

JOH. COSINUS DEC. PETROB.

EJUSD. FIDEI, DOCTR. RELIGIONIS,
ECCLESIÆ ET COLL.

ADMINISTER
HANC SUAM HIST. SCHOLASTICAM

E SACRIS PAGINIS,
VETERIB.--QUE AC RECENTIOR. SCRIPTIS
ADORNATAM,

ATQUE A VIRIS RER. DIVIN. PERITIS
LECT. ET APPROBATAM.

L.M.D.D.D.

THE
CANON of SCRIPTURE,

Recited

In the VIth Article of Religion,

Set forth by

The CHURCH of ENGLAND.

An. Dom. MDLXII.

HOLY SCRIPTURE containeth all things necessary to Salvation; So that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite, or necessary to Salvation.

By the Name of the HOLY SCRIPTURE, we do understand those CANONICAL BOOKS of the OLD and NEW TESTAMENT, of whose Authority was never any doubt in the CHURCH.

The NAMES and NUMBER of the
CANONICAL BOOKS, are

Genesis.	I Of Samuel	The B. of Hester.
Exodus.	II. Of Samuel.	The B. of Job.
Leviticus.	I. Of Kings.	The Psalms.
Numbers.	II. Of Kings.	The Proverbs.
Deuteronomy.	I. Of Chronicles.	The B. of Ecclesiastes.
Josuah.	II. Of Chronicles.	The Songs of Solomon.
Judges.	I. Of Esdras.	IV Greater Prophets.
Ruth.	II. Of Esdras.	XII Lesser Prophets.

b

AND

The Canon of Scripture.

AND the other BOOKS (as Hieromfaith) the Church doth Read for Example of Life, and Instruction of manners; but yet doth it not apply them to establish any Doctrine.

SUCH are THESE following.

The Third Book of Esdras. Baruch the Prophet.
The Fourth Book of Esdras. The Song of the Three Children.
The Book of Tobias. The Story of Susannah.
The Book of Judith. Of Bel and the Dragon.
The rest of Hester. The Prayer of Manasses.
The Book of Wisdom. The First Book of Maccabees.
Jesús the Son of Syrach. The Second Book of Maccabees.

ALL the BOOKS of the NEW TESTAMENT, as they are commonly received; we do Receive, and account them CANONICAL.

THE NEW CANON OF SCRIPTURE

First set forth by

The COUNCIL of TRENT;

And after confirmed, and declared to be received with other Articles of Faith by the BULLS of Pope PIUS the IVth. Anno Dom. MDLX^{III}.

CONC. TRID. SESS. IV. DECRET. I.
Decret. de CANON. SCRIPTURIS.

SS. SYNODUS—Præsidentibus in ea Tribus Apostolicæ Sedis Legatis—Percipiens Veritatem salutarem & morum disciplinam contineri in LIBRIS SCRIPTIS, & SINE SCRIPTO TRADITIONIBUS,—Orthodoxorum Patrum Exempla sequuta, OMNES LIBROS tam Veteris quam Novi Testamenti, (cum utriusque unus Deus sit Auctor,) nec non TRADITIONES ipsas, tum ad Fidem, tum ad Mores pertinentes, tanquam vel ore tenus à Christo, vel à Sp. S. dictatas, & continuâ Successione in Ecclesiâ Catholicâ conservatas; PARI PIETATIS AFFECTU, AC REVERENTIA suscipit & Veneratur.

SACRORUM verò LIBRORUM Indicem huic DECRETO adscribendum censuit, ne cui dubitatio suboriri possit, quinam sint, qui ab ipsâ Synodo suscipiantur.

Sunt verò infra-scripti,

Test. V. Quinque Mosis, Jos. Judic. Ruth, IV Reg. II. Paralip. Eldræ I, & II, qui dicitur Nehem. TOBIAS, JUDITH, Hester, Job, Psalterium David, CL. Psal. Parab. Ecclesiastes, Cantic. Canticorum, SAPIENTIA, ECCLESIASTICUS, Isaias, Hieremias cum BARUCH, Ezech. Daniel, XII Proph. Minores, DUO MACCABÆORUM I. & II.

Test. N. Quatuor Evang. &c.

The New Canon of Scripture.

Si quis autem LIBROS IPSOS INTEGROS CUM OMNIBUS SUI PARTIBUS, Prout in Ecclesiâ Catholicâ legi consueverunt, & in veteri vulgarâ Latinâ Editione habentur, pro SACRIS ET CANONICIS NON susceperit; & TRADITIONES PRÆDICTAS sciens & prudens contempserit, ANATHEMA sit.

Omnes itaque intelligant, quo ordine, & viâ ipsâ Synodus, post jactum Fidei Confessionis fundamentum, sit progressura; & quibus potissimum TESTIMONIIS, AC PRÆSIDIIS IN CONFIRMANDIS DOGMATIBUS, & Instaurantis in Ecclesia Moribus, sit usura.

BULLA PAPÆ PII QUARTI

*Super Formâ Furamenti Profess. Fidei.
Fuxta Concil. Trid. in fine ejusd. Conc.*

ITEM OMNIA à SS. TRID. SYNODO tradita, definita & declarata indubitanter recipio, atque profiteor; Simulque contraria OMNIA — DAMNO, REJICIO, ANATHEMATIZO. Hanc VERAM CATHOLICAM FIDEM, Extra quam NEMO SALVUS ESSE POTEST, veraciter teneo, & eandem integram à meis teneri curaturum me spondeo, voveo ac juro. Sic Me Deus adjuvet; & hæc S. Dei Evangelia, &c.

TO THE

READER.

IN this Scholastical History I give an Account of the Canonical and indubitate Books of Holy Scripture, as they are numbred * in the VI Article of Religion set forth by the Church of England, and have been received by the Catholick Church in all several Ages since the time of the Apostles, till the Church of Rome thought fit to compose and dress up a New Additional Canon thereof for themselves in their late Council of Trent:

Where it was one of the first things they did, to lay this Foundation for all their New Religion which they built upon it; "That the Apocryphal Writings and Traditions of Men, were nothing inferiour, nor less Canonical, then the Sovereign Dictates of God, as well for the Confirmation of Doctrinal Points pertaining to Faith, as for the Ordering of Life and Manners; but that both the One and the Other ought to be embraced with the same Affection of Piety, and received with the like religious Reverence; not making any difference between them.

Those Writings of holy and learned men, who have been next after the Prophets and Apostles, as the shining Lights of the World in their several Generations before us, we reverence and honour in their kind; and those Ecclesiastical Traditions, which have been in use among us, and tend to the better preservation of Order and Piety in that Religion only, * which was once Delivered to the Saints, we acknowledge and receive, as far as their own variable Nature and Condition requireth, with all due re-

To the Reader.

ward; but to make either of these Equal in Dignity or Authority with the Divine Will and Word of God, as the Masters of the Assembly at Trent have done; and above all this, to Canonize a Tradition, which was not so much as a Tradition received in their own Church before, (as will appear by this present History,) nevertheless commanding it to be received as a necessary Article of Faith, under pain of their unhallowed Curse, and the Peril of Eternal damnation, this is so high and transcendent a presumption, as that God himself hath laid his Curse upon it; whereof it concerns them to take heed, lest what they have vainly laid upon others, do not effectually reach to themselves, and fall upon their own heads.

But after this manner they began to set up their first doctrinal Tradition, in their last Council, at Trent; which they call an Occumenical Council, as if all the Bishops in Christendom had been there present, and voted in it; when it is well known that at the same (a) time, wherein this their Additional Canon of Scripture was first made, (which was then done chiefly by the procurement of (b) Catharin, and his Faction there, whose credit had otherwise been quite lost, having been much impaired already, by his former & fierce (c) Opposition herein against the Writings of Cardinal Cajetan; the far more learned and Catholick Doctor of the Two,) it consisted not of above (d) Fifty Persons in all; among whom some of them were only (e) Prelates Titular, and hired with Pensions to serve the Present turn.

And the rest of their Traditions that follow, (wherein now consisteth the very Life and Being of their peculiar and proper Religion, that differeth from Ours, and the true Catholick Religion of every Church, and every Age before them) having been confirmed by (f) Pope Pius his Bull, and made so many * New Articles of their Faith, (as the former was) are all alike.

Concil. Trid. Sess. 4. XIII. April. Anno 1546.
 a Vide in hujus Libri num. 192.
 b Vide num. 173. in fine & 174.
 c Vide num. 190.
 d Ibid. § num. 194.

f Bulla Pape Pii IV Super

forma juramenti Professionis Fidei. Sub finem Conc. Trid. Vid. Num. 198. * Ad cap. Cum Christus, Extra de Hæreticis. Papa potest inducere novos Articulos Fidei. Et Leo X. dicitur hæc Litteri propositionem, Certum est in manu Ecclesie vel Papæ prorsus non esse statuere Articulos Fidei.

To the Reader.

As first. I. "That (g) the Church of Rome is the MOTHER and Mistress of all other Churches; which is not only said against the Truth of all Ecclesiastical History, and the publick (h) Declaration of an ancient General Council (the Second among the first four) received & approved by all good Christians, but likewise against the express words of the (i) Gospel it self, and against the common sense & knowledge of all persons that can but read or hear it. II. "That (k) the Pope of Rome is the Monarch or Head of the Universal Visible Church, the Vicar or Deputy of Christ, and in that Sovereign Authority the Successour of S. Peter, as Prince of the Apostles; by virtue whereof his Papal Determinations and Prescripts are to be obeyed, in what matter so ever he shall be pleased to declare himself. I will not now mention the infamous Power, (that otherwhiles he hath assumed to himself,) of deposing a just and lawful King from his rightful Inheritance; or of freeing his

g Conc. Trid. Sess. 7. Can. 3. de Bapt. Si quis dixerit, in Ecclesia Romana, que omnium Ecclesiarum MATER est, & Magistra, non esse, &c. Anathema sit. Et Sess. 22. de Sac. Missæ. cap. 8. A Sancta Romana Ecclesia, Omnium Ecclesiarum MATER, &c. Et in Bulla prædicta. Juxta hæc et non aliam formam Professionem Fidei solenniter fieri—districte præcipiendo mandans observandi sub tenore; Ego N. firmâ fide credo & præfiteor omnia & singula—item credo et agnosco Romanam Ecclesiam omnium Ecclesiarum MATREM esse & Magistram. Extra hæc fidem nemo potest esse salvus. In Concil. Constantiensi. 1. in Epist. Synodali ad Damasum Papam, & Rom. Synodum. Titus 2. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

To the Reader.

“ That (f) all the Definitions, Decrees, Canons, and Declarations made in their former Councils, and especially in this their last Council of *Trent*, ought to be wholly and inviolably, undoubtedly and devoutly professed, taught, preach'd, and received as the true Catholick Faith, out of which none can be saved.

ſ. ſub. de recip. decr. Conc. Ut quæ Decreta ſunt, ab omnibus devote recipiantur, & fideliter obſerventur. Item Bull. prof. ſibi. Cætera item omnia à Sacris Can. & ſecum. Conc. & præcipue à Sacro-ſancta Trid. Synodo tradita, definita & declarata indubitanter recipio atque profiteor; ſimulque contraria omnia damno, rejicio atque anathematizo. Hanc veram Catholicam fidem, &c. integram & inviolatam veraciter teneo, & abſiſtenter, &c. me curaturum juro.

But all theſe New Traditions, as they have no ground in Scripture, ſo have they as little Teſtimony of Antiquity to be brought for them; out of both which we preſcribe againſt them all.

For it is but a vain pretence of Antiquity, and a meer abuſing of the World, when they go about to make ſimple people believe, that all which they profeſs and believe hath the conſent of all Ages for them, and that all the Ancient Fathers and Biſhops of the Church never taught, nor believed otherwiſe then they now do.

The Truth and ſtrength of which their Aſſertion, in one of their peculiar and prime Traditions, firſt ſet forth in their late Aſſembly at *Trent*, I examine in this Hiſtory. Whereby I truſt it will be made manifeſt to the Reader, That thoſe Men, who do now ſo baſtily endeavour to ſeducè the Sons and Daughters of the Church of England from the Grounds and Truth of our Religion, which is no other then what we have received from Chriſt and his Univerſal Church, termed nevertheleſs by them a New Church, and a New Religion, that began in the days of King Henry the VIII. (which is as true, as if they ſhould ſay, A ſick perſon began then firſt to live, when he recovered from the diſeaſe and diſtemper that was before upon him; for we are the ſame Church ſtill, (as he the ſame perſon) that we were before, tho' in a better ſtate and health of our ſouls, in a greater ſoundneſs and purity of Religion, then indeed we were before, when they bad to do with it, and infected us;) that theſe Men I ſay, who untruly term us Novelists, are in truth themſelves the

greateſt

To the Reader.

greateſt Novelists of any in the World beſides: And muſt be content (both in this peculiar Article of their Religion, which we now ſet forth & examine through the ſeveral Ages of the Church, and likewiſe in others, which we may, by the grace of God, examine in the like manner hereafter,) to come behind in time, after divers of thoſe Novelists, and diſturbers of true Religion, that now bear vogue among us.

It is a matter of Fact this, that is here tryed, which may be put to a fury of Twelve Men; that have no lawful Exception to be taken againſt them; but I give them more, and put it to many ſuch, one after another; that there may be no want. Which in ſuch caſes, as this is, will be the faireſt way of trial to ſeek out the truth, and leave the Reader to judge of it, on whoſe ſide it ſtandeth.

In the gathering of my Witneſſes together, and Collecting this Scholaſtical Hiſtory, I muſt acknowledge to owe ſomewhat unto thoſe learned men, that have heretofore taken pains in this behalf, as well at home in our own Church, as abroad in others. (Let it be ſaid without derogation from any of them,) this Book hath been judg'd, by * Him that firſt requeſted me to make it a part of my Employment, (tho' he was a * Perſon well able to have more perfectly done it himſelf,) and by other Men of knowledge, (Profefſors of true Religion and Learning,) who have read it after him, and many times moved him to commit it to the Preſs; that it would give more ample ſatisfaction, and clear the Paſſages in Antiquity from the Objections that ſome late Authors on the Roman ſide bring againſt us, then thoſe other Writings of Home or Foreign Divines have done, that are extant in this kind. For beſides the whole Frame and order of the Book, inſiſting upon the right and beſt way of enquiry into this matter by an Hiſtorical diſquiſition of the univerſal Tradition and Teſtimony of Gods Church herein unanimouſly delivered in all Ages from the Apoſtles times (and before) to ours: My Obſervations as I paſs along both through the Ancient & Later Writers that have ſaid any thing of this ſubject, are many of them New; and where I have followed others, even there alſo I have added much of my own, to advance and manifeſt the Truth that is in them; having no other aim, than

* Mr P. Gunning; (now, the Right Reverend the Lord Biſhop of cheſter; & Regius Profeſſor of Divinity in Cambridge)

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herein to be serviceable to the Truth of God, set forth and professed by the Church of England; which Truth we endeavor, in these wavering and lapsing times, to preserve entire and upright among us.

My Discourse is continued, and not interrupted with quotations of Authours, which I have diligently searched, and placed, all the way, in the Margin. The language that I use, is familiar, clear, and inoffensive, (which I trust will make it the more acceptable,) for I neither affect, nor approve any other.

But if I may unwittingly have said any thing, that shall be found to disagree either with any passage in the Holy Scriptures, or with the consent of Antiquity in the Sense and Interpretation of those scriptures, (which yet, I hope well, will not be found,) I do here beforehand revoke and unsay it already.

At my Retirement in
Paris this 17 Feb.
1657.

Job. Cosin.

An Addition of certain Testimonies to be noted for the clearer understanding of divers places in this Book.

AD NUM. I.

S. Augustinus de Civit. Dei Lib. XI. cap. III.

Filius Dei prius per PROPHETAS, deinde per SEIPSUM, postea per APOSTOLOS, quantum SATIS esse judicavit, loquutus, etiam SCRIPTURAM condidit, quæ CANONICA nominatur, Eminentissimæ Auctoritatis, cui Fidem habemus de his rebus, quas ignorare non expedit, nec per nos ipsos nôsse idonei sumus.

Aph. Testatus presat. in Matth. q. V.

Magna, imò maxima omnium Auctoritatum, quæ sub Cælo esse potest, est Auctoritas S. SCRIPTURÆ.

AD NUM. II.

Thom. Primæ q. 1. in corp. Art. X.

Innititur Fides nostra Revelationi Apostolis & Prophetis factæ, qui CANONICOS LIBROS scripserunt; non autem Revelationi, si quæ fuerit ALIIS DOCTORIBUS facta.

AD NUM. VIII.

Joh. Gerson de vita Sp. S. l. 2. c. 2.

Hic aperitur modus intelligendi illud Augustini dictum [Ego Evangelio non crederem, nisi Ecclesie Catholice me commoveret Auctoritas; contr. Ep. fundam. cap. 5.] Ibi enim Ecclesiam sumit pro Primitivâ Congregatione fidelium eorum, qui Christum viderunt, audierunt, & sui Testes extiterunt.

Th. Wald. doctrinal. Lib. 2. cap. 21.

Sufficiat Universali Ecclesie pro præconio potestatis suæ modernæ, quòd olim hoc fecerit, unde gloria potestatis ejus valeret ad posteros; ita quòd adhuc sine Primæ Ecclesie auctoritate (quæ est auctoritas Testificandi, sicut postea explicet) Scriptura aliqua nec legi poterit, nec haberi pro certâ. Et hoc supponit

sapuit, cum diceret Augustinus, *Evangelio non crederem, &c.*

Non laudo supercilium, quod quidem attollunt, volentes occasione hujus *Disti* Decretum Patrum in Ecclesia majoris esse auctoritatis, culminis, & ponderis, quam sit Auctoritas Scripturarum. Quod quidem non tam videtur ineptum, quam fatuum; nisi quis talis dicat, Philippum fuisse majorem Christo, quando induxit Nathanaelem ad credendum, Christum esse illum, quem scripsit Moses in Lege & Prophetis, sine cujus auctoritate (testimonio) tunc non advertisset. Et si sic; dicat conformiter Parentes nostros carnales aut Pædagogos esse altiores & eminentiores Christo; quia Eorum auctoritate (testimonio) ab infantia didicimus, quid de Christo sit credendum, quid sperandum.

Job Driedo de Eccl. Scrip. & Domg. l. 4. c. 4.

Augustinus autem cum dicit, *Ego Evangelio non crederem, nisi me Catholice Ecclesie commoveret auctoritas*, intelligit de Ecclesia Catholica, quæ fuit ab initio Christianæ Fidei, secundum successionem Episcoporum crescens ad hæc usque tempora; quæ sanè Ecclesia complectitur Collegium Apostolorum, qui Christum & miracula ejus videntes, Doctrinamque Fidei ex ore ejus audientes, SCRIPTURAS TRADIDERUNT.

Gerard. Joh. Vossius. Præf. in dissertat. de Genes. Christi.

Unde potius Codices eos, qui CANONEM SCRIPTURÆ conficiunt, à Prophetis esse & Apostolis profectos colligatur, quam quòd secuti apud Nationes lampada alii aliis dabant, ità, longèque certius Ecclesia, fidelis Scripturarum eustos, has ipsas, quasi de manu in manus, TRADIDERIT Nobis? Nec eo offendi aliquis debet, quòd de Scripturis, ut Traditionibus loquar; cum hæc in iis, quæ Apostoli TRADIDERE, familiam ducant.

Ad NUM. XXII, XIII. & XLIII.

Vinc. Livin. Commonitor. Cap. 4. 25, 39.

Quicquid non unus, aut duo tantum, sed omnes pariter uno eodemque consensu aperte, frequenter, perseveranter tenuisse, scripsisse, docuisse cognoverimus; quicquid UNIVERSALITER

VERSALITER TRADITUM sit, quod UBIQUE, quod SEMPER, quod ad OMNIBUS creditum, id pro indubitato, certo, ratòque habeatur.

Quicquid verò quamvis ille Sanctus & Doctus, quamvis Episcopus, quamvis Confessor & Martyr, præter omnes, aut etiam contra Omnes senserit, id inter Proprias & Occultas (Apocryphas) & privatas opiniunculas à communis, publicæ, ac generalis Sententiæ auctoritate secretum sit.

Antiqua Sanctorum Patrum Consensio non in omnibus Divinæ Legis Quæstiunculis, sed solum, certè præcipuè, in Fidei Regulâ, magno nobis studio investiganda est, & sequenda.

Ad NUM. CXCIX. in Margine.

Corr. Hornæus de Sacra Scriptura.

Consensus enim Ecclesiæ non est Principium constitutum rerum credendarum, sed confirmativum seu roborativum tantum.

Ad Corollarium post NUM. ult.

Vinc. Livinen. Commonitor. Cap. 2. & antepenult.

Qui in Fide sanus atque integer permanere vult, duplici modo munire fidem suam, Domino adjuvante, debet, DIVINÆ LEGIS AUCTORITATE, tum deinde ECCL. CATHOLICÆ TRADITIONE: non quia CANON SCRIPTURÆ solum non sibi ad universa sufficiat, sed quia verba Divina pro suo plerique arbitratu interpretaantes, varias opiniones, errorèsq; concipiunt.

Ph. Melancthon, Resp. ad Clerum Con.

Regulam Doctrinæ sequimur certam, SCRIPTA PROPHETARUM & APOSTOLORUM; Symbola Apostolicum, Nicænum, & S. Athanasii; Sententias Synodorum verèrum, quæ probantur, Nicænæ, Byzantinæ, Ephesinæ, Chalcedonenis, & similia purioris Ecclesiæ vetulke Testimonia. Nec dubitamus hoc genus doctrinæ, quod profitentur Ecclesiæ nostræ, verè esse Consensum Ecclesiæ Catholice.

Ecclesiæ Nostræ habent evidens & firmum Testimonium Primæ Ecclesiæ, quod non dubito Omnium Posteriorum ju-

dicis

diciis opponere, qui veterem Doctrinam, veteresque Ritus multis Erroribus contaminarunt.

Mart. Chemnit. 1. Parte Exam. Conc. Trid. de Traditionib.
Simplex veritas firmiter fundata, & sibi benè conscia nec reformidat, nec subterfugit vera antiquitatis Testimonia.

Nullum est dubium, Primitivam Ecclesiam accepisse ab Apostolis & viris Apostolicis non tantum TEXTUM, ut loquimur, SCRIPTURÆ, verum etiam legitimam & nativam Ejus Interpretationem.

Fatemur nos ab illis dissentire, qui fingunt Opiniones, quæ nulla habent Testimonia ullius Temporis in Ecclesia; Sentimus etiam nullum Dogma in Ecclesiâ Novum, & cum TOTA ANTIQUITATE pugnant recipiendum.

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Count of *Mirandula* adhereth firmly to *S. Jerom*, as to the common voice of the Church. *CLXVIII. Jac. Faber Stapulensis. CLXIX. Pod. Clichtoveus. CLXX. Lud. Vives. CLXXI. Georg. Venetus*, all witnesses for us. *CLXXII. Erasmus* (now in great reputation with all men, but the *Monks* that hated him,) His Testimony for the *Ancient Church*, and for his own time. Censured by many for other matters, but not for his judgment and belief in this particular. *CLXXIII. Card. Cajtan* the Oracle of Divines that then lived, His large and express Testimony for the *Article of Our Church*. His explication of *S. Aug.* and the *Council of Carthage*, reconciling them to *S. Jerom*, and the *Council of Laodicea*. Ten years before the *Council* began at *Trent*, all this went for good *Catholick Doctrin*, even at *Rome* it self. *Catherin* insulted over *Cajetan* as a *Dog* over a *dead Lyon*. No man wrote against him in his life time. *CLXXIV. Catherin* (who was the first that set forth the *New Canon*) reprehended and derided by his own friend, for opposing *Cajetan* and the Church herein. *CLXXV. Joh. Driedo* employed to write against *Luther*, acknowledgeth the *Apocryphal Books* to be out of the *Scripture-Canon. CLXXVI.* So doth *Joh. Ferus. CLXXVII.* And the several *Translations* of the Bible, set forth by *Pagnin, Braciolus, Birkman, Rob. Stephen* and *Vatablus. CLXXVIII.* A *Recapitulation* of the former Testimonies in all the several *Parts* and *Churches* of *Christendom*.

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The new Decree of the Council at Trent against all the former Testimonies of the Universal Church. p. 204.

CLXXIX. Against all these a few men at Trent made a Decree, to controul the whole Christian world; And the Pope, when

when he Confirmed this Decree, commanded it be held as a necessary Article of Faith, without which No man might be Saved. *CLXXX.* Whereby they have miserably rent the Church in pieces. *CLXXXI.* A Brief History of the Calling, Assembling, and Proceedings, in the Council of Trent. The Reformation of Abuses begun in *Luther's* time. *Pope Leo* the Tenth, sendeth out his Bull, and commandeth that both *Luther* and all his Adherents (among whom were the *Duke of Saxony*, and divers Princes of the Empire,) should be driven out of their Countries. The Princes for the preventing of further Trouble and Schism, desire a free and general Council in some convenient place of Germany. But *Pope Leo* (to whom it was dreadful to hear of such a Council,) declined it, and presently died. *CLXXXII. Adrian* the Sixth his Successour promiseth Reformation, but lived not to do any thing in it. *CLXXXIII. Clement* the Seventh likewise, that followed him, studiously avoided the Calling of a Council, and died not long after. *CLXXXIV.* But the next Pope (*Paul* the Third,) upon certain conditions made with the Emperor, dondescended to have it called at *Mantua* in Italy. Which came to nothing; as did also a Second Summons that he made of it to *Vicenza*; and at last he sent forth his Bull of Indiction to have it held at *TRENT* by all Bishops and Abbots that were Sworn to his Obedience. *CLXXXV.* Publick Protestations set forth against it. *CXXXVI.* The Council deferr'd. *CLXXXVII.* The League between the Emperor and the King of England; at which the Pope stormeth. *CLXXXVIII.* The Emperor and the French King agree to reform the Court of Rome, and to restore the Church to her ancient Purity; which made the Pope to begin and order the Council to his own best advantage. *CLXXXIX.* His Instructions to his Legates. *CXC.* His Oecumenical Council made up first with Twenty, and after with Forty three Prelates. *Titular Bishops*, and Pensioners to the Pope, sent to increase the Number. *CXCI.* The first four Sessions. Their Anathema added to their Decree for their *New Canon* of Scripture. *CXCII.* Against which

which many learned men pleaded there; but the *Voyces* of *Catherin's Faction* prevailed for it. *CXCIII.* The words of the *Decree* it self. *CXCIV.* For which they had no *Catholick Tradition, Council, Father, Schoolmen, or ther Ecclesiastical Writer* in former Ages. The small and inconsiderable *Number of men*, that now gave their *Voyces* to it. *CXCV.* The vanity of their pretended *Tradition* for it. *CXCVI.* The difference between *Them*, and *S. Augustin.* The *Council of Carthage*, *Pope Innocent, Gelasius, and Eugenius.* The novelty of their *Accursed ANATHEMA.* *CXCVII.* For which they have nothing to plead. *CXCVIII.* The *POPES NEW CREED*; the *last Article* whereof *curseth and damneth those, whom GOD hath blessed.*

CHAP. XXV.

The Conclusion, and Summary of all the former Chapters p. 22.

CXCIX. A defence of the *Church of England*, and those that adhere to it, by the *ancient Church of the Old Testament*; by *Christ* and his *Apostles* in the *New*, and by all the *Fathers and Doctors* of the *Church* that followed. *All* which are condemned by the *Decrees and Anathema* of the later *Assembly at Trent*: which is *Cause enough* (if there were *no other, as many other there be*) to reject it.

CHAP. XX.

The Remainder. p. 223.

CC. The *Canonical and undoubted Scriptures* being our *Foundation*, we are to believe and live according to the *Rules* therein prescribed us. The *Golden Rule* of the *Church of England.*

A

A Scholastical History

OF THE
C A N O N
OF THE
H O L Y S C R I P T U R E S.

OR,
The Certain and Indubitate Number of Canonical Books that belong thereunto.

CHAP. I.

THE PREFACE.

THE BOOKS OF SCRIPTURE are therefore called **CANONICAL**, because as they had their Prime and Sovereign **AUTHORITY** from **GOD** Himself, by whose divine *Will* and *Inspiration* they were first written, and by whose blessed *Providence* they have been ever since preserved and delivered over to posterity, so have they been likewise received, and in all times acknowledged by his *Church* to be the **Infallible Rule** of our **FAITH**, and the **PERFECT**

a 2 Tim. 3. 16.
All Scripture is of divine inspiration.

2 Pet. 1. 21.

The Holy Men of God spake, as they were moved by the Holy Ghost.

S. Luke 1. 70.
As he spake by the mouth of his holy Prophets.

b 2 Tim. 3. 15. & 17. S. Joh. 20. 31. Tertul. adv. Hermog. c. 22. Adoro Scripturæ plenitudinem. Orig. Tract. 27. in Nic. S. Scripturæ Verissima REGULA in dogmatibus. S. Chrysof. hom. 13, in 2 ad Tim. *Requisita Omnia Rerum TRINITA & REGULA.* S. Aug. lib. 2. contr. Donat. c. 6. *Divina SCATERA.* Idem de doct. Christ. lib. 2. c. 9. *In quibus inveniantur illa omnia, que continent FIDEM, MORES que VIVENDI.* Idem de bono vid. c. 1. *Sacra Scripturæ nostre Authoria REGULARI figit.* Vinc. Lirin. Communitor. c. 2. & 41. *CANON* Scripturæ non PERFECTUS est, sed que ad omnia satis superque sufficit. S. Athanasius, lib. cont. Idol. ad Mac. *Sacra & Divinitus inspirata Scripturæ persè se sufficiunt ad veritatis indicationem.*

B SQUARE

SQUARE of our ACTIONS in all things that are any way needful for our Eternal Salvation.

II. Other BOOKS, What Honour soever they have heretofore had in the Church, or what is there still continued to them; yet if they cannot shew all these Marks and Characters upon them; 1. That they are of Supreme and Divine Authority; 2. That they were written by Men specially Acted and Inspired for that purpose by the Spirit of God: 3. That they were by the same Men and the same Authority delivered over for such to all Posterity: 4. That they have been Received for such by the Church of God in all Ages: and 5. That all Men are both to regulate their Faith, and to measure their Actions by them; as by the undoubted Witnesses of God's Infallible Truth, and Ordinances declared in them; if they want any of these peculiar and proper Notes of Difference, whereby the BOOKS of God are distinguished from the WRITINGS of MEN; Pious and Useful Books they may be in their Kind, but they shall want that Honour, which is specially reserved to the Dignity of SOVEREIGN and DIVINE SCRIPTURE, whereunto this Honour is due (saith

* S. Ang. epist. 19. ad S. Hieron. Ego Solus his eis Scripturarum L. Ibris, quæ jam Canonici appellantur, didici hanc remorem, honoremque deservire, ut nullam eorum Auctoritatem sciendo aliquis errasse firmiter credam. Rursus Tantummodo Scripturis Canonicis hanc ingeniam debet reverentiam, quæ eas SOLAS ita sequatur, ut conscriptores earum nihil in eis omnino errasse, nihil falsitatem possuisse non dubitem. † Idem de Bapt. contr. Donatistas, lib. 2. cap. 3. Quis nesciat Sanctam Scripturam Canonicam tam Petris quam Novi Testamenti certis suis Terminis contineri, namque omnibus Literis ita preparari, ut de illa omnino dubitari, & disceptari non possit, utrum verum vel rectum sit, quicquid in ea scripturam esse constituerit?

S. Aug.) and to no other Writing besides, * *That whatsoever is there said is undoubtedly True, and ought most firmly to be believed, without any further † Question or disceptation about it*: which cannot be said of any other Writing that was ever yet Composed, and sent abroad into the World.

III. The BOOKS that make up the BODY and Structure of this CANONICAL Scripture are divided into the OLD and NEW TESTAMENT. For the coming of our SAVIOUR into the World divides the whole Age of the World into Two Parts; One that went before his Coming, and Another that began a New Account of Time with it. In the first He was Expected, and in the second he was Exhibited. The BOOKS therefore of the OLD TESTAMENT belong all to the Former Part, wherein he was Promised and set forth by *Moses* and the *Prophets*; The BOOKS of the NEW appertain all to the Latter, wherein the Truth and Perfection of all that the Prophets had said of him before, is clearly Declared by his own blessed *Evangelists* and *Apostles*, with whom the CANON of the SCRIPTURES ended. And no BOOK, which cannot be referred to One of these Classes, may be said to be any Part of the Divine and Authentick Rule of Religion, that the Sons of Men received by Revelation from the Spirit of God.

IV. For of all the Law and the Prophets, which delivered the Holy Oracles to us, *Malachi* was the last; by whose Prophecy ending at *St. John* the *Baptist* under the Title and Type of *Elias*, there is a manifest Combination of the *Old* and *New* Testament together: the *Ending* of that last Prophecy being set forth and declared by *St. Mark*, to be the *Beginning* of the Gospel; wherunto CHRIST himself also gave his own Testimony, and said, *That ALL the Prophets and the Law prophesied until John*; which is as much to say, as that after the prophecy made of Him, there came no other Prophets between them. For where *Malachi* ends the *Old* Testament, all the *Evangelists* begin the *New*.

ab aliquo Propheta, qui Canonicus habetur, quousque ille promissus veniret; à quo incipit Scriptura N. T. cum Prophetis.

a Mal. 3. 1. & 45.
b S. Mark. 1. 1, 2.
The beginning of the Gospel of Jesus Christ the Son of God, as it is written in the Prophet. Behold I send my Messenger before thy face, &c.
c S. Math. 11. 13.
d S. Luke 16. 16.
e S. Math. 3. 1.
f S. Mark 1. 1.
g Luke 1. 5.
h S. John 1. 6.
i Hinc Corn. Janen. in Eclus. 48. 2. Martialis de Johanne Baptista aperte testificatus est. Observandum itaque, quod necessitas omnium prophetiarum, que in Canone apud Hebræos habentur, exortitur de Johanne Baptista, post quem possessio nulla extat prophetia scripta

V. And the NEW Testament was likewise closed up and finished by St. *John* the *Apostle*; who, to exclude all Writers that should come after him, from having any part or fellowship in the Divine CANON of SCRIPTURE, setteth this Seal upon his Book, wherewith the whole body of the BIBLE is now concluded; 'That if any man shall add unto these Things, God shall ADD the Plagues unto him, that are written in this Book, &c.' For to that which is Perfect nothing may be Added, nor nothing Taken away from it.

Revel. 22. 18.

Observatio Testatis
quasi. 1. in 4. Deut.
Perfetto me addi non
tisi, nec auferri debet.
Sic Apocalyp. cap. ult.
quia tota Revelatio
nem scripsit clauden-
ter, dicitur, si quis
apposuerit ad hec, ap-
ponat Deus super illum
plagas, &c.

VI. Those BOOKS therefore which were thus delivered to Gods Church at first, as his undoubted Word and Verity, whereby all points of Faith and Religion are for ever to be ordered, ought still to be Retained, and no more to be Added to them in either of these Two Testaments.

VII. And to know exactly what the True NUMBER and NAMES of those BOOKS are, which belong to them Both, there is no safer Course to be taken, then herein to follow the *Publick Voice*, and the *Universal Testimony* of the same Church; which from hand to hand receiving those BOOKS into the Divine and Authentick CANON of SCRIPTURE, hath brought them down from the Times of MOSES and the PROPHETS to the Time of CHRIST and his APOSTLES, and so from their Time to ours successively in all Ages.

VIII. For though there be many *Internal Testimonies* belonging to the Holy Scriptures, whereby we may be sufficiently assured, that they are the *True and lively Oracles of God*, (such as be, The Height and Majesty of the Things there delivered above all other Conceptions and Writings in the World; The perpetual Analogy and Conformity of all the several parts therein contained, one with another; The Greatness and Dignity of those prophecies which be

Rom. 3. 2.

there fore-told; and the Truth or Certainty of them all, which be there fulfilled; together with the Divine power and providence, that hath confirmed and preserved them to all posterity; besides the *Spiritual Force and Efficacy*, (which is never there wanting unto them that do not willfully resist it) to move and induce us unto a most certain and firm Belief of them;) Yet for the particular and just *Number of such Books*, whether they be More or Less, then either *some Private Persons*, or *some One Particular Church* of late, have been pleased to make them, We have no better nor other *External Rule or Testimony* herein to guide us, then the *Constant Voice of the Catholick and Universal Church*, as it hath been delivered to us upon *Record* from one Generation to another.

Termin de prescript. cap. 36. Age jam qui vult custodiam melius curare in negotiis suis
me. Per vno Ecclesias Apostolicas, quæ pax ipse adhibe Cathedre Apostolorum suis locis presiderent,
quod quis IPSA A AUTHENTICA LITERA recitatur. — s. Aug. lib. 23. contra Iulianum
cap. 2. Nos hic LIBRIS fidei accommodare debemus, quos Ecclesia ab ipso Christo inchoata, & p.
Apostolos procreta certis Successionibus servit usque ad nos tempora, tota terrarum orbe dilatata, ab in-
teritio traditis & conservatos agnoscit, atque approbat. Whicke de S. Scriptur. q. 3. cap. 2. Ecclesi-
anus est, non tantum in Testis & Cælis sic SCRIPTURARUM & Geminus a non geminis dis-
cernit, sed etiam eas distinguit, & proponat.

IX. Concerning the BOOKS that belong to the NEW TESTAMENT, there is not any difference between Us and Other Churches, about them. For though some *few Particular and Private persons* have both of late and heretofore, either out of their Error rejected or out of their curiosity (more then belit- ted them) debated, the Canonical Authority of the *Epistle of S. Paul to the Hebrews*, the *Epistle of S. James*, the *2^a Epistle of S. Peter*, the *2^a and 3^d of S. John*, the *Epistle of S. Jude*, and the *Apocalyp*s, besides some other *lesser parts of the Gospels*; Yet can it never be showed, that any *entire Church*, nor that any *National or Pro- vincial Council*, nor that any *Multitude of Men* in their *Confessions* or *Catechisms*, or other *such Publick*

h. s. Chryso. Orat.
24. in Genes. Divi-
nam benignam can-
mas. Et non est tale
magis sollicitus esse, &
negam delictum
ad divina canonica
la intelligentia re-
fere, non proinde a
illa se recedant, ut
si de his scripturis in-
dignissima, & irre-
sistibilis sunt ter-
gines, quibus in-
telligit ipsa positæ s.
ANDR. DE MO-
LADIPERAM LO-
CUTA IN DEI NOMINE
sua injuria.

(H. King)

Writings have rejected them, or made any doubt of them at all. Indeed *Luther*, and some *Certain Men* that lived with him in *Germany*, (no great number, nor Party of them,) were other whiles of that mind, that the *Epistle of S. James*, &c. might be called into question, whether they were *Canonical*, or no; but afterwards they amended their Judgment, and persisted no longer in that Error, wherein some others of the Latin Church (but never any considerable Number or Eminent Persons there,) had been involv'd before them. And at this day all the Churches of Christendom are at one accord for the BOOKS of the NEW TESTAMENT.

X. But for the OLD TESTAMENT they are not so. For herein^k the *Canon* of the *Council at Trent* hath made the *Roman Church* to differ both from *itself*, (considered as it was in former Ages,) and from *all other Churches* besides, by adding to the Old CANON (strictly and properly so taken,) Six intire Books which were never in it before, that is to say, *Tobit*, *Ecclesiasticus*, *Wisdom*, *Judith*, the *first*, and the *second of the Maccabees*, together with certain other Pieces of *Baruch*, *Esther*, and *Daniel*; all which before the time of this *New Council* (where the Pope and his Partizans, both in this and in many other Divine matters besides, took a most enormous liberty to define what they pleas'd) were wont to be fever'd, even among themselves, from the *True Canonical Scriptures*. To the Body whereof they have now not only annexed them, and made the One to be of^l *Equal Authority* with the Other, but they have likewise added this above all,^m *That whosoever shall not Receive them, as they do, and Believe them to be as good Canonical Scripture as the Rest*, (that is, all equally inspir'd by GOD, and delivered over to his Church for such, ever since they were first written,) *must undergo the*

l Conc. Trident.
Sess. 4.

Veritas Libror. &c.
pari pietatis affectu ac
reuerentia suscipit, &
recipitur. Ibid.
in Siquis autem li-
brosculis inter eos con-
numerus suis parti-
bus, &c. pro Canonicalibus
non habuerit. Ibid.

Curse^a of their unhallowed Sentence, and be made in- a *Anathema* *sc.* Ibid
capable of *Eternal Salvation*. The Capacity and affu-
red Hope whereof, though (thanks be to God,) it
never was, nor ever will be in their Power to take
from us, yet have they laid their most unchristian
Anathema upon all other Churches and Persons of the
World, and excluded them from *all*^b *Possibility* of
being saved, unless their *New Decree* in this particu-
lar, and the Pope's *New Creed* in this and *many other*
particulars (as unsound and as false, as *this*;) be first
Received and Believed for the *True Articles of our*
Christian Faith.

b Hanc eorum, & catholicam fidem, EXTRA QUAM NEMO SALVUS ESSE POTEST,
Sponte profitetur, &c. Omnia à TRIDENTINA SYNODO tradita & definita inambigenter recu-
pio; Damna et ego pariter damno & anathematizo, idem sponte, coram, ac pro. Sic me DEUS
adjuvet, & Sancta Eius EVANGELIA. Ibid. in Bulla Pii P. IV. super Forma Juramenti
Professione is Fidei.

XI. By which their unsufferable and inexcusable
Determination *in that Council*, they have given the
World sufficient cause to reject the Council, if there
were no other Reasons to be brought against it (as
many and very many other there be) but this alone;
That herein against the Common Faith, and the Ca-
tholick CANON of the Church of GOD, they have
gone about to bind all Mens Consciences to *Theirs*
and given no more Faith or Reverence to the True
and infallible SCRIPTURES of GOD, then they
do to other Additional Books and Writings of
MEN.

XII. For the whole Current of Antiquity runs a-
gainst them. And the Universal Church of Christ,
as well under the OLD as the NEW Testament, did
never so Receive those BOOKS, which are now by
us termed APOCRYPHAL; nor ever acknowledg-
ed them to be of the same Order, Authority, or Re-
verence with the Rest, which both they and we, call
strictly and properly CANONICAL.

XIII. In

XIII. In Proof whereof, We shall here recite the *Testimony of the Church* in every Age concerning the CANON of the OLD TESTAMENT, and the BOOKS that belong thereunto.

XIV. Where the question will not be, 1. Whether those *Apocryphal Books* either have been heretofore, or may still be read in the Church, for the better Instruction and Edifying of the people in many good Precepts of Life: 2. Nor whether they may be joyn'd together in one *Common Volume* with the Bible, and comprehended under the general Name of *Holy Scripture*, as that Name is largely and improperly taken: 3. Nor whether the Moral Rules, and profitable Histories or Examples therein contained, may be set forth and cited in a Sermon or other Treatise of Religion: 4. Nor whether the Ancient Fathers thought those Books (at least many Passages in them) worthy of their particular consideration both for the Elucidation of divers places in the Old Testament, and for the better inabling of them to get a more perfect understanding of the Ecclesiastical Story: 5. Nor yet, whether in the very Articles of Faith, some certain Sayings that are found in those Books, (agreeable herein to the others that are Canonical,) may not be brought for the more abundant Explaining and Clearing of them. For all this we grant. And to all these purposes there may be good use made of an Apocryphal Book. But the *Question* only is, Whether *all* or *any* of those Books be purely, positively, and simply *Divine Scripture*, or to All purposes, and in All Senses *Sacred and Canonical*, so as that they may be said, (or were ever so accounted) to be of the same *Equal and sovereign Authority* with the Rest, for the *establishing & determining* of any *Matter of Faith*, or *Controversie in Religion*, no less than the *True and undoubted Canonical Books of Scripture* themselves.

XV. And

XV. And in this Sence what BOOKS were Antiently Received into the CANON, and what were not, we are to enquire in order. Of Them first, whom it *first* concern'd to know them *Perfectly*; and then of Others that Received the *just Number* of them, and so delivered them over to Posterity. For thus doth every Nation take knowledge of their own peculiar Laws and Histories that belong unto them; of which, as there is no better assurance to be had then from the Records of those times, wherein they were first enrolled, and the joyn't Testimony of those Persons, who then lived upon the place; So in our present Case, They that were the nearest, both in regard of Time and Place, to the first writing and delivering of those BOOKS, which GOD then committed to the Custody and Care of his Church, ought certainly before all others to be of most Credit with us in giving *their Testimony* unto them.

XVI. To make it therefore undeniably appear, That the Church of *England*, together with all Other Reformed and Christian Churches abroad, are better Observers of this SCRIPTURE-CANON, then the Church of *Rome* now is: 1. We are first to enquire of the Ancient Judaical Church, which received the CANONICAL BOOKS of the OLD TESTAMENT from MOSES and THE PROPHETS. 2. And then of the Christian Church, which Received the BOOKS both of the OLD TESTAMENT and the NEW from CHRIST and his Holy APOSTLES. For the ORACLES under the OLD TESTAMENT had their Period with The PROPHETS; and under the NEW spake no more after the Time of CHRIST'S DISCIPLES. And what Writing soever it be, that hath not first been Received and Delivered by them, as properly belonging to the undoubted CANON of DIVINE

C

SCRIP

SCRIPTURE, cannot either by any Tract of Time, or by all the power under Heaven, be made CANONICAL; which is so great and so irrefragable a Truth, that Cardinal *Bellarmino* himself is forced to Confess it, even in his greatest heat and opposition against us. Nor can his Evasion here serve him to any purpose; to say, That though the Church may not at her own pleasure *Make* a BOOK Canonical, which was not so before; Yet by vertue of some Ancient Testimonies she may *Declare* it to be Canonical, (as the Church of *Rome* hath lately done,) for all after-Ages to Receive it. For, as it shall appear by this following Discourse, that those *Ancient Testimonies* are but pretended, and that none can clearly be produced to that purpose, they being made, both by him and others, to speak that which they never meant; So, if any such might be brought, yet would they stand him (or the Church of *Rome*) in no stead at all, for the Addition of any New BOOKS to the OLD TESTAMENT, (which are the Books now only in controverſie;) For, having ^b formerly acknowledged, as he doth often ^c after, that the Church of the Jews had no such BOOKS in their BIBLE, that is, neither more nor less than we have in Ours, (wherein he sayes very true,) all the Testimonies that he can pretend to bring against it, will be brought against the Truth and himself both; there being no ſubſequent Ages able to give good Testimony to a thing which never was, or to say, they received from the Jews such BOOKS as the Jews never had, nor Received themselves. For then should they Testifie that, which were altogether False.

^a Lib. 1. De ven. Dei, c. 10. Sect. Itaq; Etenim Ecclesia Nullo modo possit facere Librum CANONICUM de NON CANONICO, nec contra.

^b Ibid. in Princ. Quatuor Libros quos Protestantibus non recipiunt, etiam Hebraei non admittunt, &c. Sect. ad locum.

^c Ibid. Sect. Jan. hoc, &c. Sect. Respondent. Et cap. 12. Sect. 1.

CHAP. II.

The Testimony of the Ancient Judaical Church.

XVII. **T**He Honour and Priviledge, which the ^a *Posterity of Jacob* sometimes had above all the World besides, was to be that peculiar People of GOD, to whom he was pleased to make his *Laws and his Scriptures known*; Nor was there then any other Church but *Theirs*, or any other *Oracles of God*, then *what were committed to them*. For they had *All* ^b that were then Extant; and all written in their *own Language*.

^a 1. Mol. 147. 1917. Et quod dicitur Jacobo, proscripta atq; statuta Israel; non sic fecit omni Nationi.

^c Rom. 3. 2. Quibus creditur sicut Elephas. De i. f. S. Aug. in Psal. 40. Professorum Collicis Judaeorum; quod ipsorum Lex & Prophetiae, in quibus Christus praedicatus est; Et in Psal. 56. OMNES ipsos Libros habent Judaei.

XVIII. These they divided into *Three several Classes*. Whereof the first comprehended THE FIVE BOOKS of MOSES; the Second ALL THE PROPHETS; and the Third THOSE WRITINGS which they called ^a The *Chethubim*, or BOOKS that were written by the Holy Men of GOD, who were not so properly to be Rank'd among the Prophets: From whom both the *Five Books of Moses*, and these *Chethubim* were distinguished, because howsoever they were all written by the same Propheticall Spirit and Instinct, which the *Books of the Prophets* were; yet *Moses* having been their special Law-giver, and the *Writers of these Other Books* having had no Publick Mission or Office of *Prophets*, (for some of them were *Kings*, and others were *great and potent Persons* in their Times) they gave either of them a *Peculiar Class* by themselves.

^b The Greeks called them *Apocrypha*.

XIX. In this Division as they reckoned *Five Books* in the first Class, so in the Second they counted *Eight*, and in the Third *Nine*; ^b *Two and twenty* in all; in Number equal to the ^a Letters of their *Alphabet*, and as fully comprehending all that was then needful to be known and Believed, as the Number of their Letters did all that was requisite to be said or written. And hereof after this manner they made their Enumeration.

^b S. Hieronym. in Prologo Galeato. *Piant pariter veteris Legis Libri XXII. (i.) Moysi Quinquas, & Prophetarum Octo, Hagiographorum Novem. & Sixt. Senensis li. I. p. 2. ut quoadmodum apud Hebræos XXII Literæ, quibus Omnia que dici scribique possunt, comprehenduntur; ita XXII Volumina sunt, quibus continentur Omnia, que de Divinis Rebus scribi & enunciarî queant.*

The Books of *Moses* }
Genesis.
Exodus.
Leviticus.
Numbers.
Deuteronomy. } V.

† Which was put as an Appendix to the *Judges*.
 * The Hebrews counted them but *one Book* apiece.

Four Books of the former Prophets. }
Josuah.
Judges & † Ruth.
*Samuel I. & * 2.*
*Kings I. & * 2.* } IV.

|| Counted but for *one Book*.

Four Books of the later Prophets. }
Esay.
Feremy and his † Lamentations.
Ezechiel.
a The Book of the XII lesser Prophets. } VIII.
 } IV.

* Which were all put into *One*, and called the *Book* of the Prophets. Acts 7. 42.

And the Rest of the Holy Writers. }
King David's Psalter.
King Solomon's Proverbs.
His Book of the Preacher.
His Song of Songs.
The Book of Job.
The Book of Daniel.
The B. of Ezra and † Nehemiah.
The Book of Esther.
*(The B. of * Chronicles 1. and 2.)* } IX.

† The Jews reckoned them both together for *One*.
 * And these two went with them but for *one Book*.

XXII.

Which last *Book of the Chronicles*, containing the Sum of all their former Histories, and reaching from the Creation of the World to their return from *Babylon*, is a perfect ^a *Epitome of all the Old Testament*, and therefore not unfitly so placed by them, as that it concluded and closed up their whole BIBLE.

^a S. Hier. Epist. ad Paulin. *Liber chronicorum est Instrumentum veteris Epitome.*

XX. Other *Divisions* of these Books were ^b afterwards made, and the *Order* of them was somewhat altered, (as in divers respects they may well be,) but The BOOKS were still the *Same*; and as the *Number* of them was never augmented, during the Time of the Old Testament, so there were no *Additional Pieces* brought in, or set to any of them at all.

^b Vide Pag. 15 num. XXIV.

XXI. It is generally Received, That after the Return of the Jews from their Captivity in *Babylon*, all the BOOKS of the SCRIPTURE having been Revised by *Ezra*, ^c (then their Priest and their Leader,) who ^d digested them likewise into those several Classes before rehearsed, were by him, and the prophets of GOD that lived with him, Consigned and delivered over to all posterity: But this is sure, That after his Age, and the time of the Prophet *Malachi*, (who was *One* among ^e those that prophesied in that time,) there were no more *Prophets* heard of among the Jews till the time of *S. John the Baptist*, and therefore no more prophetic and Divine SCRIPTURES between them.

^c Neh. 8. 1. 3. & 9. S. Hier. contra Helv. c. 1. Theodoret Præfat. in Psal. d. Hieronymus Prologo in Psalms. Quos (ait) Esdras in volumina unum collegit & retulit. Hieron. Orig. lib. 6. cap. 1. Hebræi v. Testam. Esdræ Auctore, juxta Numerum Literarum suarum XXII Libris accipiunt, dividendes eos in tres Ordines Legis Scilicet, & Prophetarum, & Hagiographorum. Genebr. Chr. p. 183. & 251. Esras autor fuit divisionis Libr. Sacr. Legis in Quinq. Prophet. in Octo. Hagiogr. in Novem. & Haggai, and Zachary were two other. f Vide pag. 2 supra. Item, Genebr. Chron. ad an. m. 36 40. Secundum Templum carebat Spiritu, sive assistu Sancto, qui Prophetas olim corripiebat. Nam d Malachia ad Johannem Christi Baptistam nulli Propheta extiterit. Item, Janfenium ad cap. 48. Eccl. Post promissum Johannem Bapt. in Prophetia Malachie, nulla extat Prophecia scripta ab aliquo Propheta, qui Canonicus habetur, quousque ille promissus veniret, à quo incipit N. Test.

XXII. The

XXII. The BOOKS then of the OLD TESTAMENT, ſuch and ſo many as they were after the Captivity of *Babylon*, in the time of *Eſdras*, the ſame and ſo many being, accurately preſerved by the *Jews*, and continuing among them unto the Time of our *Bleſſed Saviour* (as they do likewiſe ſtill unto this very Day,) without any Addition, Imminution, or Alteration, deſcended to the *Chriſtians*.

XXIII. That which is here pretended by *Genebrard*, That beſides this *Fiſt* CANON of SCRIPTURE made in the time of *Eſdras*, there was ANOTHER made in the Time of *Eleazar* the High Prieſt, by a Council then aſſembled at *Jeruſalem*, when they ſent their *LXXII.* Interpreters to *Ptolomy* King of *Egypt* for the Tranſlating of their *Hebrew* Bible into *Greek*, in which council they Canoniz'd the Books of *Tobit*, *Eccleſiaſtics* and ſome others: Moreover, That beſides this *Second* CANON, there was alſo a *Third* eſtabliſhed, by a Council there aſſembled in the time of *Sammas* and *Iſſel*, wherein they Canonized the Books of the *Maccabees*; All this, is but a Device and an Imagination of his own Head only; For other Proof of what he ſaith in this Cauſe hath he None, either out of * *Epiphanius* for *Tobit*, or out of * *Joſephus* for the Book of *Eccleſiaſtics*; as will hereafter clearly appear. Nor indeed is there any probability or likelihood in it at all, when all the World knows that the *Jews* (who have always been both religious and ſuperſtitious obſervers of their Fathers Traditions,) never yet admitted, never

Chronogr. lib. 2. cap. 190. col. 2. Synodus Hieroſol. &c. in qua videtur videtur Secunda Canonizatio Librorum Sacrorum, illi in Egyptum delati ſunt, ut Tobit, &c. And pag. 287. col. 1. who is herein followed by *Aldebrandus*, De Sacram. Penit. q. de purg. p. 145. And by *Servetus* in *Maccab.* preface. p. 6. *Baruch* and *Judith* at the laſt. Id. *Genebr.* p. 281. Idem. pag. 107. *De conſtitutione Librorum Sacrorum, &c. lib. 2. Libri Maccabæorum videtur inter Sacros promeruisse. Et Tertius Hierocæna Canon conditus.* * Both cited for this purpoſe by *Genebr.* pag. 190. & pag. 23. & pag. 103. & pag. 103. *nam. 20. l. Qui ſua ſe unant, ut nulla gens in Judois. Exultans in 1 Tim. 2.*

acknow-

acknowledged, nor never heard of any ſuch *Second* or *Third* Canon of Scripture among them; having moſt exactly kept themſelves to *The Fiſt*, as it was conſigned and delivered to them by the *Prophets*. Which is ſo fully atteſted not only by the *Modern* and *Ancient* *Jews*, but confirmed likewiſe by the *Greek* and *Latin* Fathers of the Church, as it is moſt an end ſo freely acknowledged by the *Writers* in the *Roman* Church it ſelf, that it would be too importune and ſuperfluous a labor to recite here all their Diſpoſitions to this purpoſe.

XXIV. It will be enough to produce only the Teſtimony of *Joſephus* who lived in the time of the *Apoſtles*, and wrote the *Antiquities* of the *Jews* (of whom he was one himſelf) in a moſt exact and diligent manner. His Teſtimony is ſo great in this matter, that it is repeated by *Eufebius* and put into his *Eccleſiaſtical Hiſtory* full at length; being to this effect which followeth. "That the Judaical Church had on-

ly XXII BOOKS of SCRIPTURE, which might juſtly challenge Credit and Belief among them. Whereof FIVE were the BOOKS of MOSES, containing little leſs than 3000 years; and THIRTEEN the BOOKS of the PROPHETS, wherein they wrote the ACTS of their Times from the Death of *Moses* to the Reign of *Artaxerxes* King of *Perſia*: and FOUR more, containing both Hymns of God, and Admonitions to Men for the amendment of their Lives. But from the time of *Artax-*

a Eufeb. lib. 1. cap. 11. b Joſephus lib. 1. contra Apionem.

"lib. 1. cap. 11. c. 1. d. 1. e. 1. f. 1. g. 1. h. 1. i. 1. j. 1. k. 1. l. 1. m. 1. n. 1. o. 1. p. 1. q. 1. r. 1. s. 1. t. 1. u. 1. v. 1. w. 1. x. 1. y. 1. z. 1. aa. 1. ab. 1. ac. 1. ad. 1. ae. 1. af. 1. ag. 1. ah. 1. ai. 1. aj. 1. ak. 1. al. 1. am. 1. an. 1. ao. 1. ap. 1. aq. 1. ar. 1. as. 1. at. 1. au. 1. av. 1. aw. 1. ax. 1. ay. 1. az. 1. ba. 1. bb. 1. bc. 1. bd. 1. be. 1. bf. 1. bg. 1. bh. 1. bi. 1. bj. 1. bk. 1. bl. 1. bm. 1. bn. 1. bo. 1. bp. 1. bq. 1. br. 1. bs. 1. bt. 1. bu. 1. bv. 1. bw. 1. bx. 1. by. 1. bz. 1. ca. 1. cb. 1. cc. 1. cd. 1. ce. 1. cf. 1. cg. 1. ch. 1. ci. 1. cj. 1. ck. 1. cl. 1. cm. 1. cn. 1. co. 1. cp. 1. cq. 1. cr. 1. cs. 1. ct. 1. cu. 1. cv. 1. cw. 1. cx. 1. cy. 1. cz. 1. da. 1. db. 1. dc. 1. dd. 1. de. 1. df. 1. dg. 1. dh. 1. di. 1. dj. 1. dk. 1. dl. 1. dm. 1. dn. 1. do. 1. dp. 1. dq. 1. dr. 1. ds. 1. dt. 1. du. 1. dv. 1. dw. 1. dx. 1. dy. 1. dz. 1. ea. 1. eb. 1. ec. 1. ed. 1. ee. 1. ef. 1. eg. 1. eh. 1. ei. 1. ej. 1. ek. 1. el. 1. em. 1. en. 1. eo. 1. ep. 1. eq. 1. er. 1. es. 1. et. 1. eu. 1. ev. 1. ew. 1. ex. 1. ey. 1. ez. 1. fa. 1. fb. 1. fc. 1. fd. 1. fe. 1. ff. 1. fg. 1. fh. 1. fi. 1. fj. 1. fk. 1. fl. 1. fm. 1. fn. 1. fo. 1. fp. 1. fq. 1. fr. 1. fs. 1. ft. 1. fu. 1. fv. 1. fw. 1. fx. 1. fy. 1. fz. 1. ga. 1. gb. 1. gc. 1. gd. 1. ge. 1. gf. 1. gg. 1. gh. 1. gi. 1. gj. 1. gk. 1. gl. 1. gm. 1. gn. 1. go. 1. gp. 1. gq. 1. gr. 1. gs. 1. gt. 1. gu. 1. gv. 1. gw. 1. gx. 1. gy. 1. gz. 1. ha. 1. hb. 1. hc. 1. hd. 1. he. 1. hf. 1. hg. 1. hh. 1. hi. 1. hj. 1. hk. 1. hl. 1. hm. 1. hn. 1. ho. 1. hp. 1. hq. 1. hr. 1. hs. 1. ht. 1. hu. 1. hv. 1. hw. 1. hx. 1. hy. 1. hz. 1. ia. 1. ib. 1. ic. 1. id. 1. ie. 1. if. 1. ig. 1. ih. 1. ii. 1. ij. 1. ik. 1. il. 1. im. 1. in. 1. io. 1. ip. 1. iq. 1. ir. 1. is. 1. it. 1. iu. 1. iv. 1. iw. 1. ix. 1. iy. 1. iz. 1. ja. 1. jb. 1. jc. 1. jd. 1. je. 1. jf. 1. jg. 1. jh. 1. ji. 1. jj. 1. jk. 1. jl. 1. jm. 1. jn. 1. jo. 1. jp. 1. jq. 1. jr. 1. js. 1. jt. 1. ju. 1. jv. 1. jw. 1. jx. 1. jy. 1. jz. 1. ka. 1. kb. 1. kc. 1. kd. 1. ke. 1. kf. 1. kg. 1. kh. 1. ki. 1. kj. 1. kk. 1. kl. 1. km. 1. kn. 1. ko. 1. kp. 1. kq. 1. kr. 1. ks. 1. kt. 1. ku. 1. kv. 1. kw. 1. kx. 1. ky. 1. kz. 1. la. 1. lb. 1. lc. 1. ld. 1. le. 1. lf. 1. lg. 1. lh. 1. li. 1. lj. 1. lk. 1. ll. 1. lm. 1. ln. 1. lo. 1. lp. 1. lq. 1. lr. 1. ls. 1. lt. 1. lu. 1. lv. 1. lw. 1. lx. 1. ly. 1. lz. 1. ma. 1. mb. 1. mc. 1. md. 1. me. 1. mf. 1. mg. 1. mh. 1. mi. 1. mj. 1. mk. 1. ml. 1. mn. 1. mo. 1. mp. 1. mq. 1. mr. 1. ms. 1. mt. 1. mu. 1. mv. 1. mw. 1. mx. 1. my. 1. mz. 1. na. 1. nb. 1. nc. 1. nd. 1. ne. 1. nf. 1. ng. 1. nh. 1. ni. 1. nj. 1. nk. 1. nl. 1. nm. 1. nn. 1. no. 1. np. 1. nq. 1. nr. 1. ns. 1. nt. 1. nu. 1. nv. 1. nw. 1. nx. 1. ny. 1. nz. 1. oa. 1. ob. 1. oc. 1. od. 1. oe. 1. of. 1. og. 1. oh. 1. oi. 1. oj. 1. ok. 1. ol. 1. om. 1. on. 1. oo. 1. op. 1. oq. 1. or. 1. os. 1. ot. 1. ou. 1. ov. 1. ow. 1. ox. 1. oy. 1. oz. 1. pa. 1. pb. 1. pc. 1. pd. 1. pe. 1. pf. 1. pg. 1. ph. 1. pi. 1. pj. 1. pk. 1. pl. 1. pm. 1. pn. 1. po. 1. pp. 1. pq. 1. pr. 1. ps. 1. pt. 1. pu. 1. pv. 1. pw. 1. px. 1. py. 1. pz. 1. qa. 1. qb. 1. qc. 1. qd. 1. qe. 1. qf. 1. qg. 1. qh. 1. qi. 1. qj. 1. qk. 1. ql. 1. qm. 1. qn. 1. qo. 1. qp. 1. qq. 1. qr. 1. qs. 1. qt. 1. qu. 1. qv. 1. qw. 1. qx. 1. qy. 1. qz. 1. ra. 1. rb. 1. rc. 1. rd. 1. re. 1. rf. 1. rg. 1. rh. 1. ri. 1. rj. 1. rk. 1. rl. 1. rm. 1. rn. 1. ro. 1. rp. 1. rq. 1. rr. 1. rs. 1. rt. 1. ru. 1. rv. 1. rw. 1. rx. 1. ry. 1. rz. 1. sa. 1. sb. 1. sc. 1. sd. 1. se. 1. sf. 1. sg. 1. sh. 1. si. 1. sj. 1. sk. 1. sl. 1. sm. 1. sn. 1. so. 1. sp. 1. sq. 1. sr. 1. ss. 1. st. 1. su. 1. sv. 1. sw. 1. sx. 1. sy. 1. sz. 1. ta. 1. tb. 1. tc. 1. td. 1. te. 1. tf. 1. tg. 1. th. 1. ti. 1. tj. 1. tk. 1. tl. 1. tm. 1. tn. 1. to. 1. tp. 1. tq. 1. tr. 1. ts. 1. tt. 1. tu. 1. tv. 1. tw. 1. tx. 1. ty. 1. tz. 1. ua. 1. ub. 1. uc. 1. ud. 1. ue. 1. uf. 1. ug. 1. uh. 1. ui. 1. uj. 1. uk. 1. ul. 1. um. 1. un. 1. uo. 1. up. 1. uq. 1. ur. 1. us. 1. ut. 1. uu. 1. uv. 1. uw. 1. ux. 1. uy. 1. uz. 1. va. 1. vb. 1. vc. 1. vd. 1. ve. 1. vf. 1. vg. 1. vh. 1. vi. 1. vj. 1. vk. 1. vl. 1. vm. 1. vn. 1. vo. 1. vp. 1. vq. 1. vr. 1. vs. 1. vt. 1. vu. 1. vv. 1. vw. 1. vx. 1. vy. 1. vz. 1. wa. 1. wb. 1. wc. 1. wd. 1. we. 1. wf. 1. wg. 1. wh. 1. wi. 1. wj. 1. wk. 1. wl. 1. wm. 1. wn. 1. wo. 1. wp. 1. wq. 1. wr. 1. ws. 1. wt. 1. wu. 1. wv. 1. ww. 1. wx. 1. wy. 1. wz. 1. xa. 1. xb. 1. xc. 1. xd. 1. xe. 1. xf. 1. xg. 1. xh. 1. xi. 1. xj. 1. xk. 1. xl. 1. xm. 1. xn. 1. xo. 1. xp. 1. xq. 1. xr. 1. xs. 1. xt. 1. xu. 1. xv. 1. xw. 1. xx. 1. xy. 1. xz. 1. ya. 1. yb. 1. yc. 1. yd. 1. ye. 1. yf. 1. yg. 1. yh. 1. yi. 1. yj. 1. yk. 1. yl. 1. ym. 1. yn. 1. yo. 1. yp. 1. yq. 1. yr. 1. ys. 1. yt. 1. yu. 1. yv. 1. yw. 1. yx. 1. yy. 1. yz. 1. za. 1. zb. 1. zc. 1. zd. 1. ze. 1. zf. 1. zg. 1. zh. 1. zi. 1. zj. 1. zk. 1. zl. 1. zm. 1. zn. 1. zo. 1. zp. 1. zq. 1. zr. 1. zs. 1. zt. 1. zu. 1. zv. 1. zw. 1. zx. 1. zy. 1. zz. 1. aa. 1. ab. 1. ac. 1. ad. 1. ae. 1. af. 1. ag. 1. ah. 1. ai. 1. aj. 1. ak. 1. al. 1. am. 1. an. 1. ao. 1. ap. 1. aq. 1. ar. 1. as. 1. at. 1. au. 1. av. 1. aw. 1. ax. 1. ay. 1. az. 1. ba. 1. bb. 1. bc. 1. bd. 1. be. 1. bf. 1. bg. 1. bh. 1. bi. 1. bj. 1. bk. 1. bl. 1. bm. 1. bn. 1. bo. 1. bp. 1. bq. 1. br. 1. bs. 1. bt. 1. bu. 1. bv. 1. bw. 1. bx. 1. by. 1. bz. 1. ca. 1. cb. 1. cc. 1. cd. 1. ce. 1. cf. 1. cg. 1. ch. 1. ci. 1. cj. 1. ck. 1. cl. 1. cm. 1. cn. 1. co. 1. cp. 1. cq. 1. cr. 1. cs. 1. ct. 1. cu. 1. cv. 1. cw. 1. cx. 1. cy. 1. cz. 1. da. 1. db. 1. dc. 1. dd. 1. de. 1. df. 1. dg. 1. dh. 1. di. 1. dj. 1. dk. 1. dl. 1. dm. 1. dn. 1. do. 1. dp. 1. dq. 1. dr. 1. ds. 1. dt. 1. du. 1. dv. 1. dw. 1. dx. 1. dy. 1. dz. 1. ea. 1. eb. 1. ec. 1. ed. 1. ee. 1. ef. 1. eg. 1. eh. 1. ei. 1. ej. 1. ek. 1. el. 1. em. 1. en. 1. eo. 1. ep. 1. eq. 1. er. 1. es. 1. et. 1. eu. 1. ev. 1. ew. 1. ex. 1. ey. 1. ez. 1. fa. 1. fb. 1. fc. 1. fd. 1. fe. 1. ff. 1. fg. 1. fh. 1. fi. 1. fj. 1. fk. 1. fl. 1. fm. 1. fn. 1. fo. 1. fp. 1. fq. 1. fr. 1. fs. 1. ft. 1. fu. 1. fv. 1. fw. 1. fx. 1. fy. 1. fz. 1. ga. 1. gb. 1. gc. 1. gd. 1. ge. 1. gf. 1. gg. 1. gh. 1. gi. 1. gj. 1. gk. 1. gl. 1. gm. 1. gn. 1. go. 1. gp. 1. gq. 1. gr. 1. gs. 1. gt. 1. gu. 1. gv. 1. gw. 1. gx. 1. gy. 1. gz. 1. ha. 1. hb. 1. hc. 1. hd. 1. he. 1. hf. 1. hg. 1. hh. 1. hi. 1. hj. 1. hk. 1. hl. 1. hm. 1. hn. 1. ho. 1. hp. 1. hq. 1. hr. 1. hs. 1. ht. 1. hu. 1. hv. 1. hw. 1. hx. 1. hy. 1. hz. 1. ia. 1. ib. 1. ic. 1. id. 1. ie. 1. if. 1. ig. 1. ih. 1. ii. 1. ij. 1. ik. 1. il. 1. im. 1. in. 1. io. 1. ip. 1. iq. 1. ir. 1. is. 1. it. 1. iu. 1. iv. 1. iw. 1. ix. 1. iy. 1. iz. 1. ja. 1. jb. 1. jc. 1. jd. 1. je. 1. jf. 1. jg. 1. jh. 1. ji. 1. jj. 1. jk. 1. jl. 1. jm. 1. jn. 1. jo. 1. jp. 1. jq. 1. jr. 1. js. 1. jt. 1. ju. 1. jv. 1. jw. 1. jx. 1. jy. 1. jz. 1. ka. 1. kb. 1. kc. 1. kd. 1. ke. 1. kf. 1. kg. 1. kh. 1. ki. 1. kj. 1. kk. 1. kl. 1. km. 1. kn. 1. ko. 1. kp. 1. kq. 1. kr. 1. ks. 1. kt. 1. ku. 1. kv. 1. kw. 1. kx. 1. ky. 1. kz. 1. la. 1. lb. 1. lc. 1. ld. 1. le. 1. lf. 1. lg. 1. lh. 1. li. 1. lj. 1. lk. 1. ll. 1. lm. 1. ln. 1. lo. 1. lp. 1. lq. 1. lr. 1. ls. 1. lt. 1. lu. 1. lv. 1. lw. 1. lx. 1. ly. 1. lz. 1. ma. 1. mb. 1. mc. 1. md. 1. me. 1. mf. 1. mg. 1. mh. 1. mi. 1. mj. 1. mk. 1. ml. 1. mn. 1. mo. 1. mp. 1. mq. 1. mr. 1. ms. 1. mt. 1. mu. 1. mv. 1. mw. 1. mx. 1. my. 1. mz. 1. na. 1. nb. 1. nc. 1. nd. 1. ne. 1. nf. 1. ng. 1. nh. 1. ni. 1. nj. 1. nk. 1. nl. 1. nm. 1. nn. 1. no. 1. np. 1. nq. 1. nr. 1. ns. 1. nt. 1. nu. 1. nv. 1. nw. 1. nx. 1. ny. 1. nz. 1. oa. 1. ob. 1. oc. 1. od. 1. oe. 1. of. 1. og. 1. oh. 1. oi. 1. oj. 1. ok. 1. ol. 1. om. 1. on. 1. oo. 1. op. 1. oq. 1. or. 1. os. 1. ot. 1. ou. 1. ov. 1. ow. 1. ox. 1. oy. 1. oz. 1. pa. 1. pb. 1. pc. 1. pd. 1. pe. 1. pf. 1. pg. 1. ph. 1. pi. 1. pj. 1. pk. 1. pl. 1. pm. 1. pn. 1. po. 1. pp. 1. pq. 1. pr. 1. ps. 1. pt. 1. pu. 1. pv. 1. pw. 1. px. 1. py. 1. pz. 1. qa. 1. qb. 1. qc. 1. qd. 1. qe. 1. qf. 1. qg. 1. qh. 1. qi. 1. qj. 1. qk. 1. ql. 1. qm. 1. qn. 1. qo. 1. qp. 1. qq. 1. qr. 1. qs. 1. qt. 1. qu. 1. qv. 1. qw. 1. qx. 1. qy. 1. qz. 1. ra. 1. rb. 1. rc. 1. rd. 1. re. 1. rf. 1. rg. 1. rh. 1. ri. 1. rj. 1. rk. 1. rl. 1. rm. 1. rn. 1. ro. 1. rp. 1. rq. 1. rr. 1. rs. 1. rt. 1. ru. 1. rv. 1. rw. 1. rx. 1. ry. 1. rz. 1. sa. 1. sb. 1. sc. 1. sd. 1. se. 1. sf. 1. sg. 1. sh. 1. si. 1. sj. 1. sk. 1. sl. 1. sm. 1. sn. 1. so. 1. sp. 1. sq. 1. sr. 1. ss. 1. st. 1. su. 1. sv. 1. sw. 1. sx. 1. sy. 1. sz. 1. ta. 1. tb. 1. tc. 1. td. 1. te. 1. tf. 1. tg. 1. th. 1. ti. 1. tj. 1. tk. 1. tl. 1. tm. 1. tn. 1. to. 1. tp. 1. tq. 1. tr. 1. ts. 1. tt. 1. tu. 1. tv. 1. tw. 1. tx. 1. ty. 1. tz. 1. ua. 1. ub. 1. uc. 1. ud. 1. ue. 1. uf. 1. ug. 1. uh. 1. ui. 1. uj. 1. uk. 1. ul. 1. um. 1. un. 1. uo. 1. up. 1. uq. 1. ur. 1. us. 1. ut. 1. uu. 1. uv. 1. uw. 1. ux. 1. uy. 1. uz. 1. va. 1. vb. 1. vc. 1. vd. 1. ve. 1. vf. 1. vg. 1. vh. 1. vi. 1. vj. 1. vk. 1. vl. 1. vm. 1. vn. 1. vo. 1. vp. 1. vq. 1. vr. 1. vs. 1. vt. 1. vu. 1. vv. 1. vw. 1. vx. 1. vy. 1. vz. 1. wa. 1. wb. 1. wc. 1. wd. 1. we. 1. wf. 1. wg. 1. wh. 1. wi. 1. wj. 1. wk. 1. wl. 1. wm. 1. wn. 1. wo. 1. wp. 1. wq. 1. wr. 1. ws. 1. wt. 1. wu. 1. wv. 1. ww. 1. wx. 1. wy. 1. wz. 1. xa. 1. xb. 1. xc. 1. xd. 1. xe. 1. xf. 1. xg. 1. xh. 1. xi. 1. xj. 1. xk. 1. xl. 1. xm. 1. xn. 1. xo. 1. xp. 1. xq. 1. xr. 1. xs. 1. xt. 1. xu. 1. xv. 1. xw. 1. xx. 1. xy. 1. xz. 1. ya. 1. yb. 1. yc. 1. yd. 1. ye. 1. yf. 1. yg. 1. yh. 1. yi. 1. yj. 1. yk. 1. yl. 1. ym. 1. yn. 1. yo. 1. yp. 1. yq. 1. yr. 1. ys. 1. yt. 1. yu. 1. yv. 1. yw. 1. yx. 1. yy. 1. yz. 1. za. 1. zb. 1. zc. 1. zd. 1. ze. 1. zf. 1. zg. 1. zh. 1. zi. 1. zj. 1. zk. 1. zl. 1. zm. 1. zn. 1. zo. 1. zp. 1. zq. 1. zr. 1. zs. 1. zt. 1. zu. 1. zv. 1. zw. 1. zx. 1. zy. 1. zz.

Kings, *Ezra*, *Jeremy* and *Lamentations*, *Ezekiel*, the XII Prophets, *David*, *Job*, *Psalm* and *Nehemiah*, *Haniel*, and the *Chronicles*.) *Reliqui per Artaxerxem Regem ad Deum, &c. Abominations ad Antiquitates hæreticae aliter continent.* (Theſe be *St. David's* *Psalm*; the *Proverbs*, *Book of Job*, and the *Song of Solomon*.) *Ab Artaxerxe regem ad nosque usque tempora sunt quidem quædam scriptura, non tamen ita ſole digna, ſicut PRÆSENTIA, quia non ſunt tantæ POTESTATIS QUANTUM PRÆSENTIA. (*)* All theſe ſo counted by *Genebr.* himſelf. l. 1. de V. D. c. 9. article 10. be *Job* and *Psalm*, of which ſee hereafter, Page. 36.

“*erxes*,

^a *erxes*, that though *certain Books* had been written,
^b yet they deserved not the same Credit and Belief,
^c which the *Former* had; because there was no Cer-
^d tain Succession of PROPHETS among them. In
^e the mean while what Belief they had of THE
^f TRUE SCRIPTURES, which they only acknow-
^g ledged, and how Faithful they were towards them,
^h was from hence most manifest, That though they
ⁱ were WRITTEN SO LONG TIME BEFORE,
^j yet durst NEVER ANY MAN PRESUME either
^k to ADD, or Diminish, or Alter ought at All in
^l them: it being a *Maxime* ingrafted into every one
^m of that Nation from their youth, and in a manner
ⁿ born with them, To hold these WRITINGS for
^o THE ORACLES of GOD, and remaining con-
^p stant to them, if need were, willingly to Dye for
^q them.

^a Idem Tb. Res ipsa verò ostendit, quantum nos SCRIPTURIS NOSTRIS Fidem habeamus. Quam enim TANTAM INTEREA AVI SIT ELAPSUM, NEMO tamen ILLIS vel ADJICERE QUIDQUAM, vel Adimere, vel Mutare ausus est. Neque Omnibus Judæis ab ineunte ætate in-
^b fectum, & quasi innatum est, hæc DEI DOGMATA existimare, inque, illis Parmenere, & pro illis con-
^c pite, si necesse sit, mori.

Agreeable whereunto we have the Testimony also
 of *Philo*, who lived in the same Age with *Josephus*,
^a That the Jews would rather have suffered a
^b Thousand deaths, then that any thing should be
^c Once altered in all the Divine Laws and Statutes
^d of their Nation.

^a Philo Judæus apud Euseb. de præpar. Evangel. lib. 3. Ne unicam quidem in his voculam im-
^b mutarent: quin imò malint Millies mori, quam Legibus illis & Statutis quidemquam derogare.

XXV. It is therefore but a vain and groundless
 Assertion of Them, who say here, That the *Other*
^a *Books*, now in Controversie, were *Once* Received in-
^b to the CANON by the Jews that lived *before* *Christ's*
^c time, but that they were from *that* time *after* rejected
^d by their Followers; which is *Cardinal Perron's* Con-
^e ceit in his ^a Reply to *King James*. For first there is

no Author to be produc'd (unless it be out of *Gene-
 brard's* dreaming ^b *Videtur*;) by whom it may ap-
^c pear, that ever they had any such *Canon* among them.
 Secondly, had there been any such, they were too
 tenacious of their Laws, and Traditions of their El-
 ders, so suddenly to have parted with it. Thirdly,
 to what purpose should they have done it? or what
 should they have gain'd by it? Some suspicion
 there might be indeed, that they would have been
 content to abolish *those Scriptures* that prophesied of
 the Coming of *Christ* into the World, at the same
 time when they rejected him; but in *these Additions*
^d of *Scripture*, there are no such Prophecies at all. If
 the Jews would have mutilated any Books that here-
 in made against them, they would rather have reje-
 cted *Esay*, and *Daniel*, then *Tobit* and *Judith*. In *One*
^e *Psalm* of *David*, in *One* ^a *Chapter* of *Esay* there is
 more said concerning *our Saviour*, against the *Fews*
 then in *all these controverted Books* put together: and it
 cannot be well imagined, that they would reject *these*
^b *Books*, which did them no hurt, and retain *those*, which
 made most against them, but that the *One* was *True*
^c *Scripture*, which they durst not reject, and the *Other*
 was *none*, which they had never received. For
 Fourthly, had *these Other* ever been Parts of the *Canoni-
 cal Scriptures*, it had been a wicked *Sacrilege* in the
 Jews to reject them: and *Christ*, that so often and so
 sharply reprehended these Men for taking away the
^d *True Sense of the Scriptures*, would he not much more
 have condemned them, and laid so great a Crime to
 their charge, if they had taken likewise away any
^e *Parts* (or *whole Books*) of the *Scriptures themselves*? but
 in that neither *He* nor his *Apostles* ever accused them
 of any such *Sacrilege*, it is as good as a clear Evi-
 dence to us, that they never committed it. Fifthly,
 and Lastly, in what Language were they first writ-
 ten?

^b Suet. num. 23. vi-
^c de nu. 80.

^e Psal. 22.
^d Chap. 53.

ten? For all the *Canonical Books* of the Old Testament were originally written in *Hebrew*, (except a few parts only of *Daniel* and *Ezras*, written in the *Chaldee Dialect*, whereunto the Jews during the time of their Captivity in Babylon had been accustomed,) but *these Other Books* were all confessedly first written in the *Greek Tongue*, which was for the use of the *Hellenists* or *Dispersed Jews* abroad, and not for them that dwelt at *Jerusalem*, or in *Palestine* at home where it was but little understood: and where those Books were so far from being Received into their *Scriptures*, that they were never publicly read, or admitted into their *Synagogues*.

XXVI. What therefore was not *Canonical* to Them, cannot be, as any part of the Old Testament, *Canonical* to us. For it implies a Contradiction, That a Book should be *Canonical* under the Old Testament, and yet under that Testament should never be taken into the *Canon*, nor numbred among those Books, that were then only Receiv'd and Believ'd to be *Canonical*; of which Nature and Account these *controverted Books* must have truly been, or else, it is not the *Vote* of a few Persons in the Council of *Trent*, nor of all the World besides, that will ever make them to have been so, while the World stands. *Votes* may do much, but *Votes* shall never make that to have been, which never was, nor any thing to be a *Truth*, which Men know to be *False*. The Truth is, that the *Judaical Church* never had more than *XXII Books of Scripture*, strictly and properly so taken, as is clear by the *Former Testimonies*, and therefore the *Christian Church* which was to follow, and own the *same Scriptures* which they did, as being left to their charge and custody by *MOSES* and *THE PROPHETS*, neither might, nor did Receive *any other* from them.

XXVII. The

XXVII. The Exception which *Cardinal Perron* a Repliq. lib. 1. c. 50. here taketh against us for producing the Testimony of *Josephus*, wherein he says^b The Book of *Job* is omitted, is a meer Divination and Fancy of his own. For from what words of all the Passage recited before out of *Josephus* may any Man collect, that he counted not the Book of *JOB* to be *Canonical*? or what other Book would the Cardinal have had added, to make up the Number of *Two and Twenty*? To alledge for his Proof, that in^c All the Writings of *Josephus*, there is no Mention made of *Job's History*, is nothing to the purpose: For *Josephus*^d proposing at himself, to write only *The Antiquities of the Jews*, and to defend^e the Honour and Laws of his own Nation against *Apion*, had no occasion to write any thing concerning the History, or the Defence of *Job* at all, who was of another Country, and needed not any further mention here, then to be reckon'd by his Book among the^f *Rest*, as a known and undoubted Part of the *Bible*.

XXVIII. But *Gretser* the Jesuit hath not so much Reason as the Cardinal. For out of the XIII Books reckon'd by *Josephus* in his *Second Classe* there, this^g *Jesuite* excludeth the book of *ESTHER*, and giveth no Reason for it at all; but to make up the full number of XIII, counting *Ezras* for the XI, and *Job* for the XII, he runs round with a *verriago*, and counteth *Ezras* over again, not remembring what he said before.

XXIX. That which *Geneb.*^h and the *Cardinal*, (besides some others,) pretend here to object out of *Josephus* against himself, for the Canonizing of the *Maccabees* and the Book of *Ecclesiasticus*, if the Greek Copies of *Josephus* be view'd, or the Translation followed that *Ruffinus* made of him, will appear to have but little strength of Reason in it. For first his Relation

^b Pag. 438. Au Catalogue de Josephus authentique Hebreu, le Livre de JOB est omis.

^c Et en toutes les Antiquitez Juaiques du mesme Josephus, il n'est fait aucune mention de l'histoire de JOB.

^b Ibid.

^e Proem. Antiq. Judaic.

^f Lib. coner. Apion.

^f Of the Second Classe, pag. 12.

^g Gretf. defenc. lib. 1. De Verb. Dei. cap. 7.

^h Genebr. Chron. l. 2. p. 190. 199. Du Perron, ubi sup. Franc. not. in Arnob. & Scaronis conflict. l. 2. M. d. de Sacr. premit. pag. 146. Serar. in Maccab. preloq. 3.

tion concerning the *Maccabees* is a different Story from that *Epitome* which we have given us of *Falson* the *Cyrenian*; and Secondly the Book of *Ecclesiasticus* he citeth not at all, as we may learn from *Sigism. Gelenius*, who took pains to review the *version of Rufinus*, and from *P. Pithaus*, (one of the most approved Writers for learning and judgment in all matters of this nature,) who gives his Censure of the Copie printed at *Basil* in the words here cited, at the * Margin. For the words of the *Son of Sirach* have very little or no agreement with the Discourse of *Josephus*; the *ONE* speaking hyperbolically of the *Malice and wickedness of a Woman*, but the *Other* only of the *inferiority and subjection to her Husband, whereunto the Law of Moses had most justly obliged her*. Indeed $\chi\epsilon\gamma\epsilon\omega\nu$ (which is the word that *Josephus* useth) signifieth sometimes *More wicked, or worse*, and sometimes *Inferiour*; and this was it which deceived his Interpreter who took it in the first sense, when he should have taken it in the latter: For so the old Version of *Ruffians* took it, since whose time those words that now follow in *Josephus*, concerning the *wickedness of a woman*, have been added to his Text by some bold and inconsiderate Transcriber of his Book, herein peradventure following some mistaken Reader or other, that to the word $\chi\epsilon\gamma\epsilon\omega\nu$ had noted the saying of *Ecclesiasticus* in his Margin, without any further regard had to the true intent and scope at which *Josephus* aimed.

* p. Pithaus in opusc. pag. 8. Sanè quidem, quod apud Josephum lib. 2. contra Apionem in Exemplari edito Basilee, ex Ecclesiastici cap. 42. in Mulieris dictum legimus, aliunde irripisse, præter Argumenti ipsius & Tractatus rationem, vetustior Ruffini interpretatio facit, ut ex ead. calumnie suspitionem, facile admittam. a Eccles. 42. 14. Better is a Man that doth ill, then a Woman doing well. b Mulier autem (inquit) inferior est viro per omnia. Obedit igitur, &c. in versione Ruffini lib. 2. Josephi contra Apion. * Genesis 3. 16. c. $\kappa\alpha\theta\grave{\iota}$ η $\tau\omicron\upsilon\omega\epsilon\lambda\epsilon\upsilon\alpha$ $\alpha\delta\epsilon\upsilon\varsigma$ $\upsilon\pi\epsilon\rho$ $\alpha\gamma\chi\epsilon\delta\omicron\mu\epsilon\tau\epsilon\varsigma$ $\gamma\upsilon\upsilon\alpha\mu\omicron\varsigma$.

CHAP. III.

The Testimony of the first Christian and Apostolical Church.

XXX. **I**N the Writings of the *New Testament*, though we have no particular Catalogue given us of all the *Several Books* which belonged to the *OLD*, yet by the special Notes and Characters, that are *there* both by *Christ*, and his *Apostles*, set upon them, we may evidently distinguish them from all *other Books* whatsoever.

XXXI. And first the *SCRIPTURES*, that *Christ* recommended to his Disciples, related to the *former Partition* that had been made of them by the *Jews*, and were no other, then what were then found *Written in the Law of Moses, in the Prophets, and in the Psalms*, (where the *Psalms* comprehended all the *Hagiographa*, and being the First and most Eminent Book among them, gave the *Denomination* to the Rest;) So that all those *Scriptures* which are not contained within this *Division*, and cannot be refer'd to One of these *Three Classes*, (as none of the *Controverted Scriptures* can be,) are by *Christ* himself excluded out of the *CANON of the OLD TESTAMENT*. For to those *Three* he^b reduced ALL THE *SCRIPTURES* that were then Extant, or acknowledged by him. Which is likewise *S. Augustine's* own Confession, and the true sense that he gives to this place in *S. Luke*, when for this very reason he excluded the *Maccabees*

a S. Luc. 24. ver. 27. 44. 45. Et ex his d. Moysè interpretabatur eis in OMNIBUS SCRIPTURIS, &c.

b Ambr. Catharin. in epusc. de Script. Canonis. Sixt. Senen. Biblioth. lib. 1. Scilicet. Partitio 1. scilicet. Maldonat. in 24. Lucae, de ill. acknowledge it.

out of that *Division* * because they had not the *Testimony of Christ* to be his witnesses, and were neither comprehended in the *Books of the Law of Moses*, nor in the *Prophets*, nor in the *Psalms*; for these were || all the *Canonical Scriptures*, that the *OLD Church* received upon *Divine Authority*.

* S. Aug. lib. 2. contra Gaud. c. 23. Hinc quidem Scripturas, quæ appellatur Maccabeorum, non habent Judæi sicut Legem, & Prophetas, & Psalmos, QUIBUS Dominus Testimonium perhibet tanquam TESTIBUS SUI. || Idem de unit. Eccl. cap. 16. Demonstrant Ecclesiam suam in præscripto Legis, in Prophetarum prædictis, in Psalmorum Cantibus, hoc est, in OMNIBUS CANONICIS SACRÆ SCRIPTURÆ LIBRORUM AUTHORITYTIBUS.

XXXII. Nor did the *Apostles* after *Christ* ever recommend any *other Scriptures*, of this nature, to us, then what were contained under *those Three Heads*. Whereof they give us these distinctive and proper *Characters*, by which we may know them; That *a* they were written by *Moses and the Prophets*; That by *b* those *Prophets* God spake of *Old time to our Fathers*; That all their *c* *Prophecies* were *sure and certain*; That *d* not so much as *one Word or Tittle* of them should ever fail; That *e* all *Scripture* is of *Divine Inspiration*; And That *f* the *Oracles of God* were committed to the *Jews*. None of all which *Notes* can be set upon the *Books* that are now controverted.

a Act. 24. 14. Believing all things which are written in the Law and the Prophets. Act. 26. 22. Saying no other things than those which the Prophets and Moses did say. Act. 28. 23. To whom he expounded and testified the Kingdom of God, persuading them concerning Jesus, both out of the Law of Moses, and out of the Prophets. b Heb. 1. 1. c 2. Pet. 1. 19. d 1. Pet. 1. 25. e 2 Tim. 3. 16. f Rom. 3. 2.

g Index Testimoniorum a Christo & Apost. in N. Testamento citatorum ex veteri. In fine Bibliorum vulg. edit. Sixti 5. & Clem. 8. pp. 1. ff. recognovit. Venet. 16 16. And remarkable it is, that in this Index there is never a Testimony set down out of the Apocryphal Books,

XXXIII. Then, in all the *New Testament* we find not any one *Passage* of the *Apocryphal Books* to have been *a* alledged either by *Christ* or his *Apostles* for the *Confirmation* of their *Doctrine*, no *Examples* produced from them, no advertisement given, no mention made of them (more then of *other Foreign Writings*) at all. Which is an evident Sign, That what account so ever they had them in besides, yet they never held them to be of the same *Equal and Di-*

vive

vine Authority with the *Prophetical and Canonical Scriptures* themselves; whereof, (over and above the high and venerable *Characters* that they give of them in general) they mention not much fewer then *Three Hundred passages* in particular.

XXXIV. Lastly besides the *Common Voice* of the *Ancient Fathers*, (whom we shall *a* hereafter produce to this purpose,) we have the *Acknowledgement* of sundry the *chief Writers* even among them of the *Roman Profession*, That the *Books* which they have lately introduced into the *Canon* *b* were never either *Confirmed* or *Received* by the *Apostles*.

b Catharin. Opusc. de Script. Canonicis. Quod autem Apostoli multos Libros veteris Testamenti, qui dicuntur & verè sunt habiti ut canonici, saltem APPROBAVERINT. NULLUM EXTAT TESTIMONIUM, UT PER SE PATET. Stapleton de Autorit. S. Script. lib. 2. cap. 4. §. 14. — Sapietiam, Ecclesiasticum, Tobiam, Judith, & alios V. T. Libros APOSTOLORUM temporibus NON CONFIRMATOS — &c.

XXXV. And yet because there be *Some Others* among them, that pretend the contrary, and undertake to shew, That both *Christ*, and his *Apostles* have not only used divers *Phrases* that are to be found in these *Apocryphal Books*, but likewise alledged many remarkable *Passages* out of them, and thereby given them their *Canonical Authority*; it will not be altogether unnecessary to examine the *Particulars*, whereupon they insist; and to declare the invalidity of them all.

XXXVI. 1. In the First place, for the *Canonizing* of the *Book of Wisdom*, they produce *S. Paul*, and say, that *Rom. 11. 34.* (*Who hath known the mind of the Lord, or Who hath been his Counsellour?*) is taken out of *Wisdom. 9. 13.* (*For what man is he that can know the Counsel of God, or who can think what the will of the Lord is?*) But *Gretser* is somewhat ashamed of this Instance; and our Answer to it is, that the Sentence which *S. Paul* citeth is clearly taken out of *Ezay 40. 13.*

where

Coeflet. en son Apologie. Au Novus T. nous avons de grandes traces de l. AUTORITE de la plupart de ces LIVRES.

d Catharin. Opusc. de Script. canon. Sixt. Senent. Biblioth. lib. 8. har. 9.

e Defens. Bell. c. 13. Nullus eo utitur argumento, ut demonstravit.

* Junta LXX Intep.
Tic 70 byta 130
nele h' n'is 60u-
68A@ av'78 byt-
ve73.

Elly. 40. 13. So Ter-
tull. contra Marcion
l. 5. c. 14. S. Basil de
Sp. S. c. 5. S. Ambr.
Lomb. Thom. & Ca-
jetanus in Rom. 11.
34. all refer this place
to *Esay*.

† Catharin. opusc.
de Script. Can. Sixt.
Senensis Bibl. lib. 8.
har. 9. Coccius To. 1.
Theaur. 16. art. 9.
|| Fortis se legend. in
Sixt. Sena. quis in
c. 11. ad Hb. 6. 6.
Sap. multa habetur con-
nientia.

a S. Basil. Ep. ad
Amphiloch. S. Hier.
pref. in Libros Solom-
on. Beleti, de div.
offic. cap. 60. Jo. Sa-
rishur. Epist. 172.
Thom. in Dionys. de
div. Nom. c. 4. l. c. 9.
Bonavent. in lib.
Sapient. Lyanus in e-
udem Librum. Et
alii quamplurimi.
b Colof. 1. 15, 16.

c 2 Cor. 4. 4.
d So was the Power
of the BRIGIT-
NESS, the ILLNESS
of the GLORY of GOD.
e Verse 5.
f Hebr. 11. 5.

g Willd. 4. 10.
h Gen. 5. 24.
i Rom. 13. 1.
k Prov. 8. 15, 16.
l Rom. 2. 11.
m Galat. 2. 6.
n Ephes. 6. 9.

Colof. 3. 25. m. Dist. 10. 17. n. Willd. 6. 3. & 7.

Where both the sense and the * Words (in that Translation which the *Apostle* followed) are altogether the same, as in the *Book of Wisdom* they are not. Secondly, As much may we say to what † they note upon || *Hebr. 1. 3.* Where *Christ* is called *the Brightness of his Fathers Glory*, alluding to *Sap. 7. 26.* Where *Wisdom* is called *the Brightness of Everlasting Light*, for as it is not certain Whether *S. Paul* ever saw that *Book of Wisdom*, or no, which, for ought we know, was not Extant before his time, nor compiled by any other Author then * *Philo the Hellenist Jew of Alexandria*; so there be several Expressions in the *undoubted Scriptures*, concerning the *Representation, the Splendor, the Wisdom and the Glory of God*, whereunto he might allude in this his *Epistle to the Hebrews*, as he had done before in his *Epistle to the Colossians*, and in his *Second Epistle to the Corinthians*, setting forth *Christ* there, to be *The Image of the invisible God, and the First Born of every Creature, by whom all things were created, and do still consist*; the substance and ground whereof may be found in *a Ezek. 1. 28. Esay 9. 6. & 60. 1. Psal. 2. 7. & 136. 5. 2 Sam. 7. 14. Jer. 51. 15. & 10. 12.* to some of which places the *Apostle* himself refers in this *Place to the Hebrews*. Thirdly That which is said of *Enoch*, *(Hebr. 11. 5.)* needs not the * *Book of Wisdom* to confirm it, for the Story is clear in *b Genesis*, and in the translation of the *Septuagint* (which *S. Paul* follow'd) the words are alike. Fourthly, *That the Powers which be, are ordained of God*, was said by the *Wisdom of God* it self in *c Solomon*: and Fifthly, *That God is no acceptor of persons* is taken out of the words of *Moses* in *m Deuteronomy*. And yet there are, that refer both these Maximes to *n the Book of Wisdom*, as if *S. Paul* had found them no where else.

XXVII. Next

XXXVII. Next, for the Authorizing of the *Book of Ecclesiasticus* they produce *h S. Peter* and the *Epistle of S. James*, both of them citing this Sentence out of the *Old Testament*, *All flesh is as Grass, and all the Glory of man, as the flower of Grass; the Grass withereth, and the flower thereof falleth away; But the Word of the Lord endureth for ever.* Which though it be word for word taken out of the *Prophet & Esay*, yet *Sixtus of Sienna, Coccius*, and *P. Cotton* will needs have it ferched out of the *Fourteenth of Ecclesiasticus*; where-with the words of the *Apostles* have no better agreement then the *Grass of the field with the wearing of a Garment*.

XXXVIII. Thirdly, in favour of the *Book of Judith* they * bring Two Citations, one made by *S. Paul*, when he said, *They were destroyed by the Destroyer*, and another by *S. James*, who said, *† The Scripture was fulfilled, - And Abraham was called the Friend of God*; both which passages (if there were any credit to be given to *Serarius*) are borrowed out of the *n Eight Chapter of Judith*, as we read them in the *Latin Paraphrase* of that Book; For in the *Greek Copies* there is never a word like them to be found. But whom shall the *Jesuite* persuade, that the *Apostles* quoted a *Latin Paraphrase* which was not extant in their time? or if we should grant that the *Greek*, or the *Caldean Copies*, had as much in them of old, as the *Latin* hath now, yet who would believe, that *S. Paul* and *S. James* alluded rather to the *Book of Judith*, then to the *Book of Numbers*, where they that *were destroyed by the Destroyer* are upon Record at large, and to the *Book of Genesis*, where the Story of *Abraham* it recited, together with the *Second Book of the Chronicles*, where *Abraham* is called the *Friend of God*, and the *Book of Esay*, where *God* himself saith of him, *Abraham my Friend*.

E

XXXIX. For

h 1 Pet. 1. 24.
i James 1. 10.

k Esay 40 6, 7.

l Ecclesi. 14. 17.

* Serr. in lib. Ju-
dith cap. 8. 9. 19. &
proleg. 4.
m 1 Cor. 10. 10.
† S. James 2. 23.

n Judith 8 v. 25. and
v. 22.

o *Li i antea qui tenta-
tiones non suseperunt
cum timore Domini,
& impatientiam suam
& inoperosum mur-
muracionis sue contra
Dominum protulerunt,
Extremati sunt ab
Extrematore, & a
Serpentibus perierunt,*
V. 25. *Memores esse
debent, quomodo pater
noster Abraham tenta-
tus est, & per multas
tribulationes proba-
tus, Dei Amicus esse
claus est, V. 22.*

p Num. chap. 14. &
chap. 16.

q Gen. 15, 16.
r 2. Chron. 20. 7.
s Esay 41. 8.

XXXIX. For the Books of *Tobit* and *Baruch*, or for the Additions to *Esther* and *Daniel*, I find not any Allegations produced out of the *New Testament*, whereby to give them the Authority of *Canonical Scriptures*; A few Resemblances of Phrases and Expressions there are in many places between them, (as between *Tob. 4. 7.* and *Luc. 11. 41. Give Alms of thy Substance, Tob. 4. 17.* and *1 Thess. 4. 3. Beware of all whoredom and fly fornication. Tob. 4. 15.* and *Mat. 7. 12. Do that to no man which thou hatest to be done to thy self. Baruch 4. 7.* and *1 Cor. 10. 20. Sacrificing unto Devils, and not unto God:*) But if Resemblances of words be any Reason to make these Books Canonical, by the same Reason we should have more Canonical Books yet, then the Canon of *Trent* will allow: For the Prayer of *Manasses*, together with the 3^d and 4th Book of *Esdras*, that Canon rejecteth out of the Canonical, Number, as well as we; And yet in that Prayer of *Manasses*, where he saith, *That Repentance is not for the just, but for sinners*, there is a fair Resemblance with the saying of *Christ* * *I came not to call the just but sinners to repentance*: And in the 3^d Book of *Esdras* that which is said of ^a *Truth* is conformable to the saying of the *Apostle*, ^b *We can do nothing against the Truth*, as in the 4th Book of *Esdras* there be many more of the like nature, and some of them ^c more plain then any other that can be brought out of all the *Controversed Books* besides.

XL. But lastly, for the Canonizing of the *Maccabees* they produce *S. John's* Testimony ^d *And it was at Jerusalem the Feast of the Dedication*, which, they say, referreth to *1 Mac. 4. 59.* Yet first, here is no place of *that Book* quoted; and Secondly, they had a *Feast of Dedication* instituted by *Ezra*, which might then be kept at *Jerusalem*; but be it understood of the * *Feast* that *Judas Maccabeus* and his Brethren ordained

* S. Matth. 9. 13.

^a 3. Efdr. 3. 12.

^b 2. Cor. 13. 8.

^c 4. Efdr. 1. 30. & 8. 3.

^d S. John 10. 22.

^e Catherin. ubi. sup. Du Perron. Repl. lib. 1. cap. 50. Serar. prolog. 3. in Maccab.

* For that this Feast was for nothing but the making a New

dained for the *Dedication of the Sanctuary* which *Antiochus* and his Souldiers had profaned, the best that can be made of it, is no more then the specifying of a *Time* which the *Fews* then observed, and whereat *Christ* took occasion to preach and manifest his Doctrine to them the more publickly; but what makes this either to the Citing of the *Book*, or to the Adding of any *Canonical Authority* thereunto? The *Fews* are said to observe that *Feast of Dedication* at this day, and yet they do not acknowledge the *Books* of the *Maccabees* to be *Canonical Scripture*, no more now, then they did in *S. John's* time, who whether he referred to that *Maccabean Dedication* or no, is uncertain; but howsoever, to this purpose he mentioned it not; which is the Confession of || *P. Cotton* the *Jesuite* himself. Another Argument they bring from *S. Paul's* Catalogue of Instances in his *Epistle to the Hebrews*; where among other *Sufferings* that the *Saints* endured, he reckoneth up, *Those that were Tortured*; and though he nameth *no Persons* here in particular; yet *Monfieur du Perron*, ^c *Serarius*, and ^d *Catharinus*, applying this passage to the Story of *Eleazar* and his *Seven Brethren* mentioned in the *Second Book* ^e of the *Maccabees*, are not only peremptory in it, that the *Apostle* alludeth there to no other *Persons*, but that he alledgeth it as a part of ^f *Canonical Scripture*. Where for the *Persons* the matter is not so sure: For other men are of another mind; and *Paulus Burgensis* (whose *Additions* have the honour, even among the *Romanists* themselves, to be printed with *Lyra's* *Notes* and the *Ordinary Gloss* upon the *Bible*.) understands not *S. Paul* here to have spoken of *Eleazar* and his *Brethren* in the time of the *Maccabees*, but of the *Saints* and *Martyrs of God* ^g that had been *Tortured* in his own time, under the *New Testament*. And for the *Canonical Authority* of the *Book*, (if any *Book* be here cited,) ^h

Altar, and it being upon the 25 of December, it may well be thought to have been fo pre-ordained by God in prefiguratio n of Christ's Birth, & that in this regard Christ would be present at it.

|| Deprav. 198. La dedicace du Temple ne prouve pas que les Livres des Maccabees soient Authentiques.

^a Heb. 11. 35.

^b Du Perron. Repl. lib. 1. c. 50.

^c Serar. pr. 3. in Mac.

^d Cathar. de Jer. can.

^e 2 Mac. cap. 6. & 7.

^f Similiter in Epistola ad Hebraeos Canonizatur ille Liber Maccab.

^g Secundus Cathar. S. Paul cite

l'histoire des Martyrs

compaginez en Matie-

re de foy, & pour ve-

riifier ces Deux propo-

sitions Theologiques,

La foy est la preuve des

choses non apparentes,

& par la foy les Saints

ont vaincu les Royau-

mes, & opere justice.

Du Perron.

^g Burgens Addit.

Hebr. 11. De his au-

temo qui sub N. Testa-

mento fuerunt, sub-

dit, ALII PERO

DISTENTI SANT,

&c. V. 35.

b S. Hieron. in Esaiam c. 57. *Nostorum purimi illud quod de passione Sanctorum in Epistolam ad Hebr. ponitur, SERRATI SUNT, ad ESALAE referunt Passorem.*
i Hebr. 11. 37.
k Burgenf. Addit. Hebr. 11. De Esaiastim & MACCABAEIS non potest sumi Testimonium; cum perfectiones eorum non leguntur in AUTHENTICA SCRIPTURA.

l Unless *Jeremy* by the Error of Transcribers be put there for *Zachary* in whom those words recited by S. Mat. are found. m Or who ever else was the Author of that *Pious and Lawd work* upon the Canticles. An ancient and approved writer be is. n Origen, Prof. in Canonic. *Plud tamen falsum est, multa ab Apostolis esse prolata, que in his Scripturis quas Canonicas habemus, nunquam legitur; in Apocryphis autem inveniantur: sed esse quidem bona Apocryphis danda est, que non minus transmitti sunt Termini, quos servaverunt Patres Apostoli.*

what-ever it was, the Reference here made to it, gave it no more Authority of *Authentick Scripture*, then the words immediately following gave to another Received^b Story among the Hebrews, that *Esay the Prophet was sawn asunder to death*, whereunto though the *Apostle* might have Reference, when he said there, [*i They were stoned, they were sawn asunder, were tempted, were slain with the sword, they wandered about in Sheepskins, and Goat-skins, being destitute, afflicted, tormented.*] yet who ever made all these^c Instances (before S. Paul wrote them,) to be *Authentick and Canonical Scripture*? or who can with reason deny (if *Monsieur Perron's* reason were good) but that the Story of *Esay's* death ought to be *Canoniz'd*, as well as the Story of *Eleazar* and his *Seven Brethren* in the *Maccabees*? seeing there is as much Reason for the *One*, as there can be given for the *Other*.

XLI. To conclude this Chapter, There be many other Passages in the *New Testament* that have Reference to *several stories* and *writings* of Old time, which are not to be found either in the *undoubted* or in the *Controverted Books of Scripture*, as Mat. 27. 9. relating to the Prophet *Jeremy*. Ephes. 5. 14. to another. 2 Tim. 3. 8. to *Pannes* and *Fambres*. James 4. 5. to a *known saying*, and Jude 14. Verse to the *Prophecy of Enoch*, (not to count the Sentences taken out of *Ara-tus*, *Menander*, and *Epimenides*, which be three *Heathen Authors*, and yet quoted by S. Paul) But^m *Origen* said well and rightly to this matter. ⁿ *Manifest it is that the Apostles alledged many Things, which are not elsewhere to be seen in the Canonical Scriptures, being only taken out of Apocryphal Books, and yet those Apocryphal Books must not be accounted by us to be of Equal Authority with the Scripture, for we ought not to pass the bounds which our Fathers have set us.* And herein we rest.

CHAP. IV.

The Testimony of the Ecclesiastical Writers, or Fathers of the Church, next after the Apostles in the Second Century.

XLII. **A**fter the *Apostles* (in whose time the whole CANON of SCRIPTURE was determined,) ^a *The Hour was past, and the Door was shut*: No Addition might be made, nor any *Other Books* taken in but what they had first received, and left *Sacred* to the Church. Which is not only acknowledged by^b S. *Augustine*, but likewise by the *Doctors of the Church of Rome* it self, both those that lived before the *Council of Trent*, and^c those that have written since.

^a Thom. Walden. Doct. fidei, lib. 2. art. 2. cap. 20. *Transiit ergo Hora: non potest jam crescere CANON in Pluralitate LIBRORUM.* b S. August. contra Faust. Manich. lib. 11. c. 5. *Veritas Divinarum Scripturarum non a quibuslibet, sed ab IPSIS APOSTOLIS ad nostram Fidem edificandam memorie commendata est. A PER HOC in CANONICAM AUTORITATIS culmen recepta.* c Durand. in 3. d. 24. q. 1. Sect. 9. Gerson. de vit. Sp. lect. corol. 7. Cajet. in 1 Corinth. 12. d. Canus in loc. com. lib. 2. c. 7. *Nec enim alios Libros habemus Canonicos nisi V. sive N. Test. quos Apostoli probaverunt, & Ecclesie tradiderunt.* Bellarm. de verb. Dei l. 1. c. 20. Gress. def. l. 1. cap. 1.

XLIII. And this was it, that held the *Ancient Fathers* to the OLD CANON; from which the *Greek Church* never yet departed to this day; and till some ^e *few men* (of the *Latin Church* only) met lately together at *Trent*, the NEW CANON, (in such Terms as they there *Devised* it,) was never heard of. To which purpose having already pass'd through the name of the *Apostles*, we will now proceed in order, and

^e The Number of them all, that made their New Canon in the 4. Session at Trent, was fifty two, and they (for the most part) Italians and Spaniards.

and search into the *Several Records*, that have been left unto us concerning this Matter in *all Ages* after them.

An. Dom.

102.

g Conf. Apost. l. 2. c. 57.

b Ezra, Nehemia, and Esther.

z Bellarm. de Verb. Del. lib. 1. cap. 20.

Quos Canones vel ipsi Clemens condidit, vel quod verius est, ab Apostolis conditis, ipse Ecclesiis commendavit.

k Can. Apost. Can. ult. l. Ibid. εβραην

... τλω σοφίαν τς σοφίας.

m Infra citandi.

n Zonar. in Can. 59. Conc. Laodic. Κανονικά δ' κτά

λεσαν τά τας πς κανόνι τρι άγιων

Απιστολων άπιστο

εβραϊσμενοι άσπερ ανακρίθησα, εν ο

κατων ενε κειμήσα.

XLIV. The *Apostolical Constitutions*, (which go under the Name of Pope ^g *Clement* the first,) are of no great Credit with us; yet they that otherwhiles plead for them so earnestly, (as the latter Writers in the Church of *Rome* do,) and think they get so much advantage by them in *Other Matters*, have but little Reason to refuse them in *this*; Where^a there is an *Enumeration* made of such *Books*, as were then appointed to be Read in the Church, and pertained to the *Old Testament*, (the Books of *Moses* and *Joshua*, of the *Judges* and the *Kings*, of the *Chronicles* and the *Returns*^b from *Babylon*, of *Job*, *David* and *Solomon*, and of the *XVI Prophets*;) but of *Tobit* and *Judith*, or any other of the *Books* that are now in question, there is no mention at all, which is a sign, that in those dayes they were held to be no *Canonical Parts* of the *Scripture*.

XLV. In the *Canons of the Apostles*, (which areⁱ said likewise to have been written by *Him* that wrote the *Constitutions*;) after a particular & Recital of all the *Books* that be contain'd in the *Old Testament*, the *Wisdom of the Son of Sirach* is recommended only (as a *Book*^l *Out of the Scripture-Canon*;) to be learn'd and read by *Young Beginners*, but of the *Wisdom of Solomon*, the *Books of Judith* and *Tobit*, and the rest that we acknowledge not to be *Canonical*, there is not a word spoken, unless it be of the *Three Books of the Maccabees*, which is *One* more then the *Canon of Trent* will allow, and more by all the *Three* then either^m *Damascen*, or *Nicephorus*, and many *Greek Authors* besides, ever found in the *Copies of those Canons*, that came to their hands, with less corruption then they come now to ours. For it is evident by *Zonaras*ⁿ (however that

Canon

Canon of the Apostles upon which he makes his *Commentary* be now Printed with this addition of the *Three Maccabaean Books*;) that the *Copy* which he had then before him differed not from the *Canon* of the *Council at Laodicea*, where the *Maccabees* are not^o *Infrá citandi* named at all.

^p XLVI. Though the *Author* of the *Ecclesiastical*^p *Hierarchie* be not so ancient as *DIONYSIUS* the *AREOPAGITE*, to whom *that Book* is commonly attributed; yet because he is numbred both by ^a *Bellarmino*, and others, among the *Fathers of this Age*, we will here produce his *Testimony*; which is clearly against them that pretend such great Veneration towards him. For treating of what was done in his time at the *Publick assemblies of Christians*, and declaring the *Order of Divine Service* then in use among them, he reciteth (after his manner of enigmatical language) all the *Books of Scripture* that were held to be *Sacred* in the Church. And having first named *The Psalms*, which were often employed in *Divers Parts of the Service*, he reckoneth up these following for^b *All the Authentick writings of the Old Testament* besides, " *Those that relate either the Birth and Ornament of the world*, (as the *Book of GENESIS* doth,) or the *Legal Hierarchy and Polity of the Jews*, (as the *Books of EXODUS*, *LEVITICUS*, *NUMBERS* and *DEUTERONOMY* do,) or the *Divisions and Possessions of their Several Inheritances*, (which the *Book of JOSHUA* doth,) or the *Prudence of their Judges* (as the *Book of JUDGES* doth, whereof *RUTH* is an Appendix,) or the *wisdom of their Kings*, (in the *Books of SAMUEL*, *KINGS*, and *CHRONICLES*;) or the *Piety of their Priests*, (in the *Books of EZRA* and *NEHEMIAH*, whereunto *ESTHER* is added;) or the *firm and unmoveable Philosophy of Ancient and Holy Men in the*

An. Dom.

110.

a Bellarm. de Script. Eccl.

b Dionys. Eccl. Hierarch. c. 3. πιστα μὲν τῶ ἐξ, καὶ ἀπογοφῶ ΔΕΙΛΤΟ, &c.

" midst

" *midst of many Miseries and Troubles,* (in the Book of " *Job,*) or the *sage Precepts of Life,* in the PRO- " *VERBS,* and ECCLESIASTES,) or the *Songs of Di-* " *vine Love,* (in the CANTICLES,) or the *Predicti-* " *ons of Things to come,* (in the Four greater, and the " *Twelve lesser PROPHETS.* And further then thus this *Author,* (under the Name of *Dionysius the Areopagite*) in recounting the Books of the *Old Testament,* proceedeth not : but immediately subjoyneth the Books that belong to the *New.* In ^a another place he cites a saying out of the Book of *Wisdom,* which he calls an *Introduction to the Divine Oracles,* but by the Confession of *Aquinas* who wrote a [†] *Commentary* upon him, this makes not that Book to be *Canonical,* no more then it does the *Epistles of Ignatius,* and some others, there cited with it to the like purpose.

^a De Divin. Nomin. c. 4.

[†] Thom. in Dionys. De Divin. Nomin. cap. 4. lect. 9. Dicit ergo primo quod quibusdam Doctorum: qui Sanctus Sermones tractaverunt, licet SCRIPTURAS CANONICAS non condeverunt, visum est, &c. Ex quo patet, quod Liber SAPIENTIAE nondum habebatur inter CANONICAS SCRIPTURAS.

XLVII. Before *S. John* died, (who died the last of *All the Apostles,*) the *Canon of the Scriptures* was made ^a perfect and delivered over to the Christian Church, divers years before his death he had made his chief abode about *Ephesus* and *Sardis,* and the other Churches in *Asia,* to which he ^b wrote, when he was banished into the *Isle of Patmos* by the Emperour *Domitian.* From this Banishment he was releas'd by *Nerva* in the year of our Lord *XCVII.* and about *III* years after he quietly ended his days. It hap'ned that about *LX* years from the time of his decease, there was some question made, by certain Men that came and lived in those Quarters, concerning the *Exact Number* of the *Canonical Books of Scripture.* For Resolution herein ^a *MELITO,* * who was then Bishop of *Sardis* (a Man famous and venerable in his time, and of whom *Polycrates* the Metropolitan Bishop of *Ephesus,*

a Narrant veteres Historiam Asiaticarum Ecclesiarum rogatu perantem Scripturae Canonem constituisse. Euseb.

b Apocalyp. chap. 2. c 3.

An Dom. 160.

* Scripta Apologiam ad Imperatorem, pro Christianis.

gave

gave this honourable ^b Testimony, that *He* was led & guided, in all things he did, by the *Holy Ghost,*) having been formerly requested thereunto by *Onesimus,* made a perfect Catalogue of all the books ^c that by common consent of the *Oriental Christians* were received as *Canonical parts of the Old Testament,* and returned him this Answer. That he had diligently inquired into a the *Number and Order of those Books;* that for this purpose he had made a journey into the *East,* where they were first preach'd; that he had compiled *Six Books of Commentaries upon them;* and that to satisfy his Desire, and to set forth the *Doctrine of Faith,* he had Sent unto him the *NAMES of them all,* (that is to say,) The five Books of *Moses,* GENESIS, EXODUS, LEVITICUS, NUMBERS, DEUTERONOMIE; The Book of *JOSHUAH,* JUDGES & RUTH; The Four Books of the *KINGS;* The Two Books of the *CHRONICLES;* The *PSALMS* of *David;* The *PROVERBS* or the *WISDOM* of *Solomon,* (for so *Ruffinus* translated the words in *Eusebius* ^c, The *Proverbs of Solomon* which is also called his *Wisdom,*) The Book of the *PREACHER;* The *CANTICLES;* The Book of *JOB;* The *PROPHET ESAY,* and *JEREMIE;* The *TWELVE PROPHETS* comprehended in *One Book;* *DANIEL,* *EZECHIEL,* and *EZRA,* whereunto *Nehemiah* and *Esther* were commonly * annexed; as were also the *Lamentations to Jeremiah.*

b Apud Euseb. hist. eccl. lib. 5. c. 24.

c Κατὰ τὸ πρῶτον μὲν ἐπεδείκνυτο ἡ ἀριθμολογία τῶν ἁπλῶν καὶ συντάξις αὐτῶν. Apud Euseb. l. 5. c. 24. d τὸ δὲ πάλαιον ἐκείνων ἀριθμολογία καὶ ἰστορία τῶν τὰς αὐτῶν ἐκείνων.

e Περὶ ἐπιτομῆς τῆς Σοφίας ἢ Σολομώντος Προφητῶν καὶ Σαπientia. Ibid. ubi Sapientia accipienda est expostive pro istis Proverbiis, Pineta in Eccle. pref. c. 2. Sect. 19.

f Suprà pag. 18. * Συνοδὸς ἁγίας.

† An. Dom.

164.

Martyrio coronatus.

XLVIII. In this Age lived [†] *JUSTIN MARTYR,* Who in all his works citeth not so much as any one Passage out of the *Apocryphal Books,* nor maketh the least mention of them at all: For the *Questions and Answers ad Orthodoxos* (wherein a sentence is brought out of *Ecclesiasticus,*) were written long after his time. And in his Conference with *Trypho* against the *Jeus,* though he reproacheth them for many * other things, yet for this that they had rejected any of the *intire Canonical Books of Scripture,* he reproacheth them not.

* Even concerning some Parts of P. Psalms of the Psalms and the Prophets (suppressed by them.

F A

A Sign, that *what Books* they did not acknowledge, he rejected himself; or at least made no such account of them, as he did of the *Rest*, which he *appropriates to our Religion*.

Just Mart. in Cohort. ad Græcos. Quod apud Judæos PIETATIS NOSTRÆ Libri afferuntur, Divine de Nobis Opus est Providentiæ.

CHAP. V.

The Testimony of the Ancient Ecclesiastical Writers in the Third Century.

^a An. Dom. 220.

ORIGEN^a was better learned in the knowledge of the *Scriptures*, & took more pains to set them forth, both in the *Original*^b and in their several *Translations*, then any besides that lived in his time, or long after him; and therefore is his Testimony herein the more to be regarded. In his *Preface* upon the *Psalms* (recorded by ^a *Eusebius*, ^b *S. Basil* and *S. Greg. Nazianzen*, ^c *Suidas* and ^d *Nicephorus*.) First he giveth us this general Advertisement, That the *Canonical Books of Scripture contained in the Old Testament are twenty & two in Number, which the Hebrews have left unto us according to the number * of those letters which they have in their Alphabet*; and then he Reckoneth them up by their Names, every one in particular; *Genesis, Exodus, &c.* as we do at this day: For the defect in the Copy of *Eusebius* (where the Book of the *XII lesser Prophets*^f is omitted,) is nothing else but a fault of the

^b Tetrapla, Hexapla, & Octapla, Origenis labore contexta.

^a Euseb. Hist. l. 6. cap. 25.

^b In Origenis Philocalia, c. 3.

^c Suidas in verbo Origenes.

^d Niceph. hist. lib. 7. c. 16: & Hilar. pref. in Psalmos.

^e A quibus Eloquia Dei ad Nos transmissa sunt. Orig. Prof. in Cant.

^f Id. in 1. Plat. in ἀρχαίων β'

ἐν ταῖς ἐνδεκάβιβλοις βίβλοις, ὡς ἑβραῖοι ἀναριθμοῦσιν, δύο καὶ εἰκοσι, &c. ^f Without which the number of twentytwo Books (mentioned before) cannot stand.

Transcri-

Transcriber, and *Nicephorus*, that had a more perfect Copy to follow, then that which is now extant with us, hath supplied it, as likewise doth the Version of ^a *Ruffinus*. But *Origen* here joyneth *Ruth* to the Book of *Judges*, and the *Lamentations* to the Book of *Jeremy*. Of *Judith*, and *Tobit*, *Ecclesiasticks*, and *Wisdom* he maketh no mention at all. The *Maccabees* he declares expressly, in the words immediately following the Enumeration of the *XXII Canonical Books*, to be *out of the Canon*. The *Additions to the Book of Esther* are in the like manner *exploded* by him. And as for the *History of Susanna*, (together with the *Other Supplements of Daniel*.) if that *Epistle* be his which he is said to have written to his friend *Julius Africanus*, though he defends it there to be no *fabulous Imposture*, but fit to be retained among other *Ecclesiastical Books* for the use of the Church, yet he gives it not an *equal Authority* with the *Canonical Books* of Scripture. The pretended *Places* that are brought out of *Origen's* other Writings for the Authorizing of *Ecclesiasticks*, *Wisdom*, *Tobit*, *Judith* & the *Maccabees* are either *impertinent*¹ and referring to some *Other Books* then *these* which be now in Controversie, or else they be produced out of uncertain and *Supposed Works*

^g XII Prophetarum Librum Therafir. Niceph. ubi supra.

^h Ruffini versio Eusebi lib. 5.

^a Jo. Juias cum Terentio & Epistola unum sunt. Apud Euseb. loco citato. Epistola autem à Jamnia Hierosolymis Babilonem ad deportatos missa habetur Jerem. c. 29.

^b Orig. Ibidem apud Eusebium.

Ἐπιστολὴ τῶν ἑπτὰ τῶν Μαννασῶν.

^c Sixt. Senen. bibl. sanct. lib. 1. Sect. 3.

Origenes quoq; in Epistola ad Jul. Africanum hæc (ad Eusebium) Additamenta explodit. Exar. 2. To.

^d Quæ nuper admodum prodit in lucem, & ὁμοιωσῶσας suspetta est; tametsi certum sit, Origenem ea de re aliquid ad Africanum scripsisse.

^e Origen. Epistola ad Jul. Afric. apud

Sixt. Senen. lib. 5. An. 250. Non repudiandum est tanquam Scripturnm consilium & adulterinum, nec idem rationi cogatur abijcere multas ejusdem generis Scripturas ab Ecclesia receptas, & sacris voluminibus immixtas, quales sunt Oratio, &c. f. As, in Homil. 1. in lib. Judicum. Quæ consilium mandatum non sicut verbum datum. Sic n. Scripturnm est. Which refers to Ecclesiastes cap. 8. 5. (Vid. Origenem in Mart. Tract. 30.) and not to Ecclesiastes, as Cotton (Just. l. 2. c. 32.) and Coccius. (Theaur. l. 6. art. 17.) would have it. And Hom. 1. in Ezech. Scripturnm est in Quodam Libro, quod omnes credentes accipiunt coronam salignam. And, Homil. 4. in Josuam. Sed memento quod scripturnm est, Quæ approximant mihi, approximant igni, which refer neither to the Canonical nor to the Apocryphal Books. g. As, in Hom. 1. in Leviticum, (urg'd by Card. Bellarm. for the Canonizing of Solomon's History, de verbo Dei, l. 1. c. 9. Sect. Augustinus,) which yet is confest'd to be of uncertain and small Authority f by the same Cardinal Bellarmus De verbo Dei, lib. 4. cap. 11. Sect. Octav.) And, Hom. 13. in Num. (produced by Coccius loco citato.) In Libro qui apud nos quidem inter Salamonicæ volumina haberi solent, & ECCLESIASTICUS dicitur; apud GRÆCOS vero SAPIENTIA JESU FILII SIRAC appellatur. Where he reckons himself among the LATINs, of whom Origen was none.

F 2.

of

of his, which he never wrote; and both the one and the other are insufficient for that purpose. Sometimes he citeth, under the general name of SCRIPTURES, the Book of ^h Tobit, and the *Maccabees*; but this is no greater argument, that he held them to be *Canonical Scriptures*, then it is to say, that he held the Book of *Henoch*, and of *Hermes his Pastor* to be *Canonical* because we find *them* also often; alledg'd by him under the same general name of the *Scriptures*. For which reasons *Melchior Canus* (more ingenuous herein then the *Cardinals Bellarm.* and *Perron*) is willing enough to acknowledge, ^k that *Origen rejected all the six controverted Books out of the CANON of Divine SCRIPTURE*. And it is to no purpose for him to answer, that the *Church* in ^l after Ages brought them in; for first, the *Council of Trent* is not the *Church*; and then, it is not in the power of the whole *Catholick Church* together, to make ^m any Book *Canonical* in these later times, which was not *so* received, and acknowledged to be *such* in the *Primitive* times; for this would imply a *Contradiction*. Others ⁿ therefore say, that herein *Origen* was no more then *One particular Doctor*, but there will be found *Company* good store for him hereafter. And if he followed his *Own mind* in *some Other matters*, for which he is many times accus'd, yet in *this* he follow'd the *mind and Tradition of the Apostles*, for which he is as much to be commended.

^b Lib. 8. in Ep. ad Rom. de princ. l. 2. c. 1. Hom. 3. in Cantic. Whereupon *Cicero* (loco citato) & *Card. Perron*. Repl. l. 5. c. 20. conclude it for certain, that *Origen* held these Books to be truly *Divine* and *Canonical Scriptures*. ⁱ *Orig. de princ. l. 1. c. 2. & l. 2. c. 1. Item. Sixt. Senen. l. 4. verbo Origenis. Ad imitationem preceptoris sui Clementis multis nititur Apocryphis Testimoniis, ut sunt libri Pastoris, & Henoch; Evangelium secundum Hebr. &c. & Canus. loc. com. l. 2. c. 10. & 11. Origenis etiam in Phil. l. 1. hos SEX LIBROS, cum Hebraeis a CANONE rejicit, quod Eusebius refert, l. 6. l. Idem, in cap. 11. At eo tempore res nondum erat desinita, quâ ratione excusandus est. in Bellarm. de verb. Del. l. 1. c. 10. Sect. Itaq; Fatetur enim Ecclesiam nullo modo posse sacre Librum CANONICUM de NON CANONICO, nec contra; sed tantum Declarare, quis sit habitus Canonicus, & hoc non tenet, nec pro arbitrari, sed ex VETERUM Testimoniis, n. Cotton. Deprav. 198. Origen. sicut un. Doctorem particulari; & il. deservit trop. a. son. sens.*

L. Follows

L. Follows then JULIUS AFRICANUS, who lived in *Origen's* time, and had the honour to be sent upon an *Embassie* to the *Emperour*. He was the first of all other Christians, that wrote a *Chronologie*, which he compiled in ^a Five Volumes from the Beginning of the world to his own Age; and a great ^b part of the *Chronicle* that we have from *Eusebius* is but a *Transcript* out of his. Of all his ^c Other *Writings* there is not any now remaining but his ^d *Epistle* to *Origen* concerning the *History of Susanna*, which he is ^e so far from acknowledging to be *Canonical Scripture*, that by ^e Eight several Arguments he endeavoureth to prove it *a Fable*. Wherein though we allow him not, no more then ^k *Origen* did, and the *Churches* in his time, that then received it to be *Read* among them, as we do; yet thus far we take hold both of *Origen's* Testimony, and *his*, that neither of them both received that *Book* into the *Canon of the Old Bible*.

^a Græco Autore conficitur. ^g Orig. in Ep. ad Jul. African.

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^a S. Hieronym. de Scrip. Eccl. in. Jul. Afric.

^b Jol. Scaliger in Chronicon Eusebii.

^c Mentioned by Euseb. lib. 6. cap. 23. & by Photius in his Bibl. cod. 3.

^d Inter Opera Origenis, Tom. 2.

^e Apud Sixt. Senen. l. 4. Annot. 250.

^f Jul. Afric. in Ep. Opusculum quodam gratum, sed & vultu Opusculum quod multis ostenditur & convincitur modis, metricum esse, & græcè

ad Jul. African.

^g Orig. in Ep. ad Jul. African.

LI. In this Age lived TERTULLIAN among the *Latine Fathers* (of whom he is the first, whose Writings be now extant,) as the former did among the *Greek*. And though the *writings* of the *Latine Church* before him, have not been preserved, to be delivered over into our hands: Yet by what a *S. Hilary*, ^b *Philastrius*, ^c *S. Jerome*, and ^d *Ruffin* have expressly told us concerning the number of the *Canonical Books of Scripture*, received into their *Several Churches*, (which were all of *Latine Communion*), that herein they followed no Other then the *Account of their Ancient Predecessors, from the time of the Apostles*, We may have good reason to think, that those *Ancients* were elder then *Tertullian*, & that the *Latine Church* before his time, differ'd not at all from the *Greek*, in this particular. But from him we have a clear Testi-

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^a S. Hilary. pref. in Psalm.

^b Philast. de Hæres. c. S. Hier. pref. in Libr. Solena.

^c S. Hier. pref. in Libr. Solena.

^d Ruffinus in Synbulum.

mony,

mony, * *That the Books of the OLD TESTAMENT, designed by the XXIV Elders, and the XXIV Wings (Whereof S. John writeth in his Apocalyps,) Were Certain, or sufficiently known to be So MANY in NUMBER. In which Account of his, though there may seem to be Two more then commonly the Hebrews reckon in theirs; yet this maketh not any Real difference between them; for as a Some added the Lamentations to the Book of Jeremy, and the History of Ruth to the Book of the Judges, so b Some reckon'd them apart by themselves. Neither doth he augment the Canon, if at any time he produceth an Example or a Sentence out of the Other Books that belong not to it (as once he nameth c Fudith, and once the d Maccabees,) for in like manner other whiles he citeth the Apocryphal e Book of EJay, and the fourth Book f of Esdras, and the g Prophecy of Henoch, which no man ever yet accepted among the CERTAIN and CANONICAL BOOKS of SCRIPTURE.*

* Tertullian. contra Marcion. Carm. lib. 4. c. 7. *Alvum numerus antiqua VOLVMINA signat* Essis satis certa VIGINTI QUATUOR ISTA; *Que Domini cecinere vias, & Tempora Pacis. Hec coherere NOVO cum FOEDERE cuncta videmus; Sic quoque Johannes, sic pudit SPIRITUS ille TOT NUMERO Salis SENIORIBUS, &c.* a S. Hieron. in Prologo Galeato. *Id est XXII VOLUMINA supputantur.* b Idem S. Hier. in eodem Prolo. *Quantum Nonnulli RUTH & CHINOTH inter Hagiographa scripserunt, et hos Libros in SUO patent NUMERO supputandos; ac per Hoc esse Prius Legis Libros XXXV; quos sub Numero XXIV Seniorum Apocalypsis Johannis inducit adnotantes Agnam, et Coronas suis prostratis cultibus offerentes, &c.* c Lib. de Monog. cap. 17. d Lib. adv. Marc. Jud. c. 4. e Lib. de patient. c. 14. Scorp. c. 10. f Carm. contra Marc. lib. 3. cap. 6. f Lib. de habit. mul. cap. 3. & contra Marcion. loco cit. g Lib. de Idololatria cap. 15. & de habit. mul. cap. 3.

An. Dom. LIII. ^h S. CYPRIAN was in this Age *Tertullian's* Scholar; And ⁱ CLEMENT of ALEXANDRIA was *Origen's* Master. There is in neither of their works any particular Catalogue of the Scriptures given us; but it may be well presum'd that herein the Scholars were of the same Belief, and had no other BIBLE to be their CANON, then their *Masters* had before them.

them. And therefore when * S. Cyprian had cited a *Saying* in one of the *Apocr. Books*, he thought it necessary to confirm *that Saying* (as being too weak of itself) by a proof from one of the *Canonical*. The *Sentences* that we find in *Him* to be taken out of a *Tobit*, and b the *Book of Wisdom, &c.* together with the *Sayings* of the *Son of Sirach* alledg'd by c *Clement of Alexandria* are no greater proof, that they held them to be *Canonical Parts of Scripture*, then their Citing of d the *Third* and e *Fourth Books of Esdras* is a proof that they held *them* likewise to be *Canonical*, which on all sides are f confess'd to have ever been *Apocryphal*. For to alledge an *Author* is one thing; and to give him the honour of *Divine* and *Sovereign authority* is another.

* S. Cyp. de oper. & Eleem. Nec sic fratres charissimi ista profertimus, ut non quod Ryphael Angelus dixit VERITATIS TESTIMONIO COMPROBEMUS, In Actibus Apostolorum, &c. geste rei probatione perceptum est. a S. Cyp. de opere & Eleemosynis. Et nunc fili, mandati tibi, servi Deo in veritate, &c. b Id. Ep. 52. Cum scriptum sit, Deus mentem non fecit, & alibi. c Clem. Alex. Strom. lib. 7. Citat. cap. 4. Ecclesiastici. & ait. Sequentes autem Scripturas confirmamus quod dictum est, &c. d S. Cyp. Epist. 74. Relicto errore sequantur veritatem, Scientes quia & apud Esdras veritas vicat, sicut SCRIPTUM est, veritas manet, &c. 3. Esdr. 3. 12. et 4. 38. &c. e. eund. de singul. cleric. e Clem. Alex. lib. Strom. 1. vide Esdr. 1. 6. c. 12. f Bellam. de Verb. Dei. lib. 1. c. 20. § Postremo. Apocryphi sunt Libri Tertius & Quartus Esdræ: & licet citentur à Patribus, tamen sine dubio non sunt Canonici: non à nullo Concilio referantur in Canonem. Quartus neque Hebraicè neque Grecè invenitur, & continet cap. 6. quædam fabulosa de Pisce Henoch & Leviathan, quos Maria capere non poterant; quæ Rabbinorum & Talmudistarum somnia sunt. Itaque mirandum est quod Genesiarum venit in mentem, &c.

CHAP. VI.

The Testimony of the Ancient Fathers in the Fourth Century.

LIII. **W**E owe to a EUSEBIUS, (who was *An. Dom.* the chiefest Metropolitan of all the Churches in *Palestine*, and the Eldest of 320.

de Eccl. Hist. l. 1. c. 25. id. l. 6. cap. 12. de Clementi loquens; utitur (inquit) etiam eorum Scripturam Testimonis, quibus contraicitur eiusque Salomonis Sapientia vocatur, & eius que dicitur Iesu Syrach. a Euseb. Chron. l. 2. iuxta versionem S. Hieron. Hec quoque Divina Scriptura Hebraicam Anales temporum continent. Ea vero que posthuc apud eos gesta sunt, exhibeo de Libro Maccabeorum, & Josephi, & Africani Scriptis. Ex Editione a. Scaligeri. Eas vero etiam Evangelia Nuperis ad evdā. Deloi. E. Gegixai yegqal, &c. b Eod. Lib. ad annum 1. Seleuci Maccabeorum Historia hinc incipit Regum Grecorum. Verum LIBRI INTER DIVINAS SCRIPTURAS NON RECITANTUR.

of all the Ecclesiastical Writers in this fourth Century,) the Testimonies of MELITO and ORIGEN before recited. And because he reciteth them so, as that he doth also approve them, and pres the Necessity of knowing and Recording them to all Posterity, We are to reckon him likewise in the Number of our Other Witnesses: And the rather because his own Testimony is clearly given us to this purpose in many other places of his Works besides; As first, where he says, c The Authors of those Books, which bear the Names of the Wisdom of Solomon, and the Wisdom of the Son of Sirach, are writers contradicted, or not allowed in the Canon. Secondly, where a he severeth the Maccabees, from the other divine Books of Scripture, and placeth them among the Writings of Josephus, and Julius the African, adding moreover, that they are no part of the Old Testament, b nor Books received into the Holy Scriptures. Thirdly, where he saith, that he is not able to number the Governours of the people that were set over the Jewish Nation after Zorobabel, in a distinct and exact manner, c because that from his time to the time of our Saviour, there was no SACRED Book of SCRIPTURE extant: and Fourthly, where he answered Porphyrie objecting somewhat out of the New Pieces annexed to the Book of Daniel in Greek, that d he was not bound to defend them, because they had no Authority of Holy Scripture. Whereunto we may add what Sixtus of Sienna e reciteth of him

a Item. lib. 8. demonstr. Evang. Quid ab illo tempore usque ad tempora Servatoris NULLAM eret SACRAM VOLUNT. d S. Hier. Precm. Com. in Daniel. Et miror quodam, &c. eam & Origenes & EUSEBIUS & Apollinaris alique Ecclesiastici viri & Doctores Græcæ has victimas non haberi apud Hebræos fatentur, nec se debere respondere Porphyrio pro his que NULLAM SCRIPTURAM SACRAM AUTHENTICAM præbent. e Sixt. Senens. bibl. Sanct. lib. 4. in verbo, Testimon. Et eorum Divinorum Librorum esset studiosissimus, plura ad ipsorum elucidationem composuit commentaria; sed in his Origenem, cuius admirator, & sectator fuit imitator. Horum que ad UTROSQUE DIVINÆ SCRIPTURÆ intelligentiam pertinent, hæc sunt LIBRORUM OMNIUM V.T. qui in CANONE HEBRÆORUM sunt, in Græcæ Lingua Translati; cuius recitantur Sicut & Sequuntur, &c.

out

out of the Ecclesiastical Histories written next after his time, That he Translated ALL THE BOOKS of the OLD TESTAMENT extant in the HEBREW CANON, into the Greek Tongue. Which, if it be true, may certainly inform us, what manner of Scriptures those were, whereof at the Commandment and charges of the Emperour Constantine the Great, he caused Fifty Copies to be fairly written in Parchment, and put into the Churches then newly erected at Constantinople. True it is, that otherwhiles he citeth the Scripture & of the Maccabees, but in that place the word (Scripture) signifyeth no more with him then a Common Writing, as under the same term elsewhere he citeth the Scripture h (or Writing) of Josephus and the Scripture i of Aristæas, besides some other k of the like nature.

LIV. In his time was the First General Council held at NICE, wherein were CCCXVIII Bishops (of whom Himself was one, and m One of the greatest in Estimation among them all,) besides Priests and Deacons, with many multitudes of other Christians gathered together from all the Provinces and Churches of the Roman Empire. In this Council the Herese of Arius was condemned by the Testimonies and n Authority of the Holy Scriptures, which they were wont in such Assemblies o first of all to Produce, and eminently to place in the midst before them; and out of which alone both the Arians them-

f Euseb. de vita Constan. l. 4. cap. 36. & Socrates Scholast. lib. 1. c. 6. Quinquaginta exemplaria, seu SACRÆ SCRIPTURÆ volumina, ad usum Ecclesiarum. &c. g Demonstr. Evang. lib. 9. & lib. 10. h Præp. Evangel. lib. 10. i Præp. Ev. l. 8. k Ibid. l. 10.

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m Sixt. Senens. ubi supra. Eusebium tantum Literarum Divinarum Exercitationem inter Omnes sui seculi Episcopos floruit, ut Nobilissimum Constantini Imperatoris Elogio celebrari meruit. Is enim sæpe de ipso dicere consuevit, Felicem Eusebium, qui non minus veris, sed Orbis præp. totius Episcopatu dignus esset. n Theodoret. hist. lib. 1. cap. 7. Cum autem ad caput negotii (de Ariano) disjunctio accedendum esset, Imperator Constantinus Deum Episcopos allocutus, iuberet inculcavit, ut coronati starent consensu, & in disputatione Dogmatum celestium (cum in PRÆSENTIA haberent Evangelicos, Apostolicos & PROPHETICOS Libros) inde consue formulae peterent. Et Epistola Constant. ad Eccl. Alex. apud Socrat. lib. 1. c. 9. Scin Tom. 1. Concil. Ex SCRIPTURIS DIVINIS INSPIRATIS, & exquisitis LEGIS DIVINÆ Testimoniis, &c. vera fides confirmabatur. o Ep. Synod. Concil. Aquilic. (cui præfuit S. Ambr.) ad Gravian. Val. & Theodosi. Val. Imp. Proposita in medio divine Scripture. Et Cyrillus in Apol. ad Theodosi. de Synod. Ephesine Occumen. III. Sancti Synodus Christum Assessorum Capitis loco adhibuit; venerandum enim Evangelium in Sancto Throno collocavit, in aures Sacerdotum clamans; JUSTUM JUDICIUM JUDICARE. Hinc passim in Actis Concilior. Calced. in Trullo, anteposita in medio Sacris & involutis Calicibus.

G

selves

selves, and the *Orthodox Fathers* there disputed: But that in *these Scriptures* there were none of the *Controverted Books* contained, appears by the Evidence and Attestation, which both the ^a *Emperour*, ^b *Eusebius*, and ^c *Athanasius*, (the chiefest Actors in *this Council*) have hereunto given us. For it is no way probable, that they would admit any *Other Scriptures* there, to be laid publicly before them for the deciding of that *Arian Controversie*, then what both themselves, and the Churches of ^d *Alexandria*, and ^e *Palestine*, from whence they came, had formerly acknowledged. Besides, to that ^f place in the *Proverbs of Solomon*, which the *Arians* ^g there pressed so often against the *uncreated and Eternal Deity* of Christ, among other clear Answers, that the *Catholick Fathers* then returned to it by ^h *Eusebius*, this was one, That ⁱ these words were BUT ONCE to be found in all the BIBLE, (as *S. Basil* ^k likewise said afterwards against the objections of *Eunomius*;) which if the *Book of the Son of Sirach* had been then, in their accompt, any *Authentick Part* of their BIBLE, could not have been affirmed by them: for to the same purpose are *those words* to be found again in [†] *Ecclesiasticus*. The Authority of the *Council of Nice* hath ever been great and venerable in the Church; and as in *many other matters* of importance, so in *this*, we have just reason to plead it against the Contrivers of the *New Scripture-Canon*; for which they can pretend nothing out of *this Council*. And the words that they bring out of *S. Hierome*

^a Suprà, ad lit. e. Libri PROPHETICI, & Scripturæ DIVINÆ INSPIRATÆ, of which kind after the Prophet Malachi until Christ's time there were none. p. 40. ad lit. c. b Suprà, Num. 53. c Infrà, Numb. 55. d Suprà, in Origine. e Suprà in Melitone. f Prov. 8. 22, 23. Dominus creavit me ab initio. Κύριος ἔκτισέν με, &c. g In Act. Conc. Nic. h Ibidem. i Apud Socrat. lib. 2. cap. 21. εἰ ἡ ἀπαρχὴ τῶν τῶν γεγραμῶν ἐντολῶν, &c. k S. Bas. adv. Eunom. Ἄρα ἔν πάσαις ταῖς γεγραμῖς ἐπιτομῖς Κύριος ἔκτισέν με, &c. † Eccus. 24. 14. Ab initio & ante secula creata sum & ver. 12. Dominus qui creavit me.

concerning the *Book of Judith*, (which they ^c say he acknowledged to have been *Canonized*, and *received into the number of Divine Scriptures*, by *these Nicen Fathers*,) will not be made to serve or reach to their purpose. 1. For First, *S. Hierome* is otherwhiles in their account as great an *Adversary* to them in this case, as any of the *Fathers* besides; and therefore do they refuse his Judgement, and say that ^d they are not bound herein to follow it. 2. Secondly, it is well known what *S. Hierome's* own mind was both about *this*, and the *Other Books* which they have lately exalted into the *Divine Canon*, for in that very place which they produce here for the Reception of *Judith* in the *Nicen Council*, he saies that ^e the *Hebrews* (that is, the *Hellenist Jews*, or the *Hebrews converted to Christianity*) So received it, as not to judge any matter of *Controversie* in Religion by it: and elsewhere, that ^f though the Church reads it, yet it is not received by the Church into the number of *Canonical Scriptures*. 3. Thirdly, neither doth he here say, that the *Council of Nice* it self made any such accompt of *that Book*, but that only it was so ^g

^b S. Hier. præf. in Libr. Judith: Sed quia hunc librum Synodus Nicæna in numero S. Scripturarum legitur computasse, acquiescit postulationi vestre, immo exaltioni, &c. c Baron. Annal. T. 2. Anno 325. Sect. 157. Quis enim negat, imo quis non affirmet, atque tuto confirmet, in eadem Magna Synodo Nicæna de divinis Scripturis Authenticis editum esse canonem; cum S. Hieronymus in præf. super Lib. Judith &c. Bellarm. de V. Dei, lib. 1. cap. 10. Sect. Altero. De Libro Judith fuit initio dubitatum, tamen Nicæna Synodus eum Librum in Canonem recepit, teste Hieronymo, præf. in Judith, Et cap. 12. Sect. 1. Librum Judith egrègium Testimonium habere à Synodo Nicæna, i. omnium Synodorum Generalium celeberrima testatur S. Hieronymus præf. in Judith. Igitur teste Hieronymo Nicæna Synodus Librum Judith ita retulit in Numerum Sacrorum Librorum, ut eum idoneum esse censuerit ad fidei dogmata confirmanda. Binus in notis ad Concil. Laodic. Liber Judith auctoritate hujus Provincialis Concilii inter Apocryphos rejicitur, quem teste S. Hieron. Patres Nic. Conc. velut sacrosanctum, in Canonem Scripturæ receperunt. Ibid. Que de Canonicis Libris in magno Oecum. Conc. magni consideratione decreta erant. Catharinus in Cajetan. - Pamel in Symb. Ruff. Genebr. chr. Perron l'epic. d Canon de locis Theolog. lib. 2. cap. 11. Fator enim tempore S. Hieronymi quod NæNc tenemus, id non fuisse adeo certum. — Nec enim verum est, in Libris canonicis decernendis Ecclesie Regulam esse Hieronymum: quod Cajetanus perperam, ne dicam perniciose existimavit. Hic quippe (ut Jo. Coeleus verè dicit.) in Connumerazione Canonicorum Librorum V. T. Josephum secutus est, qui in 1. lib. adversus Apionem, ex Majorum suorum traditione (ut inquit) XXXII Libros enumerat. Autor est Eusebius lib. 3. c. 9. & 19. — A Gelasio vero non probatur Sententia Hieronymi in Canone Sacellarum Scripturarum. e. S. Hier. præf. in Judith. Apud Hebræos Liber Judith inter Hagiographa (Apocrypha) legitur, cujus Auctoritas ad corroboranda illa que in contentione venissent MINUS idonea judicatur. f Idem præf. in Libr. Salom. Librum Judith legit quidem Ecclesia, sed eum inter CANONICAS Scripturas non recipit. Et in prol. gal. Liber Judith non est in Canone. And more than this we say not of it our selves. g Idem, ubi supra præf. in Judith. Hunc Librum Nicæna Synodus LEGITUR computasse, &c.

^b Suprà pag. 43. ad
lit. c.

^c Erasim. in Cen-
sura Hieron. Non
affirmat Hieronymus
approbatum fuisse
hunc Librum Judith
in Synodo Nicena,
sed ait, in numero S.
Literarum LEGI-
TUR computasse.

^d Stapleton lib. 9.
princip. c. 12. Hiero-
nymus hoc de Synodo
Nicena tantum E X
F A M A R E F E R E v i d e-
tur. Synodus, inquit
L E G I T U R * com-
putasse, nam alibi
aperte dubitat.

^e Lindanus li. 3. Pa-
nopl. c. 3. Sed L E-
G I T U R com-
putasse, ait, Hierony-
mus, quod mihi dubi-
tantis suspicionem
subiugulare videtur.
- & cetera quæ teq.
pag. 45. ad lit. b.
Salmeron Disp. 2.
ad Sect. Secundam.

^f Hier. Librum Judith,
ut Lib. Sap. Tob. &c.
asserit esse Apocry-
phum. Acofta lib. 2.
de Christo revelato
cap. 13. Hier. Librum
Judith à Canone exi-
mit, which he
would never have
done, if he had be-
lieved, that the
Council of Nice had
received it into the
Canon.

^g Conc. Laod. infra
numb. 59.

^h Sup num. 53.

ⁱ Inf. citand. num.
55. & 56.

^j Infra citand. r. m. 64. & 57. & Baron. & Bellarm. ubi sup. p. 43. ad lit. c.

reported, and said of that Council by some Others, (for in the Acts of this Council there is no such thing to be found,) which is far short of that extravagant sense, whereunto the Cardinals and their followers would stretch his words. And that S. Hierome affirmed not any thing of his own mind herein, is ingenuously confessed not only by ^c Erasmus who consents with him, but by a Stapleton likewise and ^e Divers Others that differ from him in his judgment of these Books. 4. Fourthly, if the Council of Nice had approved this Book of Judith, why did the Council of Laodicea (which was held forty years after) reject it? or why did ^g Eusebius and ^h Athanasius, (who knew better what was done in the Council of Nice, whereat they assisted, then any others that could tell S. Hierome what some unknown person had written of it,) put both it, and all the rest, that the Council of Laodicea rejected, out of the Scripture Canon received in the Church from the Apostles time to theirs? besides whom, we have

* Epiphanius making honourable mention of the Nicen Council, and * S. Hilary that suffered much trouble and exile for it, together with * S. Basil, * S. Greg. Nazianzen, and * Amphilocheus, (all of them nearer to it in time than S. Hierome was,) that never heard of any such Book to have been received and Canonized in it. 5. Fifthly, To be Numbered or Read with the Scriptures for the better edifying of Manners, and to be of Equal Authority with them for the determining of any Controversie belonging to Faith are Two Different things: In the first sense we receive the Book of Judith our selves; in the second neither did S. Hierome nor the Council of Nice receive it. 6. And therefore Lastly, they that urge the Decree and Authority of this Council against us in one place, are content, upon better advice taken, to Re-

call themselves in * another, and to confess, that there was no such Determination made by the Church (that is, neither by any Council, or Fathers in the Church,) before S. Hierom's time. But the Bishop of Rurmonde shall conclude this defence for us, against all them that oppose the Council of Nice to us. For (as great a Roman Catholick as other-wise he is) after this manner he pleads our case. " ^b That, if the Nicen Council " held the Book of Judith, (and the other Books of " that Rank) to be Canonical, why did the Council of " Laodicea omit it? And why did Nazianzen make " no mention of it? S. Hierome seemeth to me to speak " as one that doubted of it? unless a man might think, " that this and many more Decrees besides, which the " Council of Nice made, were afterwards pared away " from it by fraudulent Hereticks; whereunto I can- " not give my assent for the religious honour that I

* Baronius in Append. Tom. 10. notatione ad An. 325. Sect. 158. qui cum primam conficiens Annales posuisset de Libro Judith in Synodo Nicena fuisse factum, atq; ita d. S. Hieronymo dicitur, Postea mutavit sententiam, & ait; Haud affirmandum omnino existimarem Canonem de Libris Sacris statutum esse à Concilio Niceno, à quo neminem usum fuisse recedere, ipse debet existimari. Sed non ex Canone de Sacris Libris confecto id asseruisse Hieronymum, verum potius ex Actis ejus (quæ nupquam videntur) in quibus dicitur citatus idem Liber inventus fuerit, nisi dixerimus Librum quem apud Occidentales invenit, &c. a Bellarm. de Verbo Dei, lib. 1. cap. 10. Admitto Hieronymum in eadem opinione (Ecclesiam non tantum Judaicam, sed etiam Christianam Libros Judith, Tobie & Machab. legere quidem, sed eos inter Canonicas Scripturas non recipere) quia NONDUM GENERALI CONCILIO DE HIS LIBRIS ALIQUID STATUERAT. Ubi fieri enim necesse est Concilium Nicenum Nilil de Historia Judithæ statuisse. Melch. Canus, de loc. Theol. l. 1. c. 11. At tempore Ruffini (Hieronymi æqualis) res NONDUM ERAT DEFINITA. b Gulr. Lindanus Episcopus olim Rurem. in Panopl. l. 2. c. 3. Si Nicena Synodus Librum Judith (cum aliis) in Canonem recegerit, cur Anis 80 (debuisset dicere 40) post, cum non accesserit Synodus Laodicea? Cur Nestorianus ejus non meminit? Sed Legitur computasse, ait Hieronymus, quod mihi dubitantis opinionem subindicare videtur; nisi potuisset quis opinari, hunc de Libris Canonicis Nicenum Canonem, non cum plurimis aliis, &c. hæreticorum fraude fuisse accipiam? cui ne suffragari, cogit via de Sanctissimis Patribus in Concilio Laodiceo congregatis existimatio. Non illis est etas, quæ Canonis Sententia imprimis annuat Episcopos, tam fuisse facti & nominis & officii oblitos, ut illis aut recesserint, aut dejectos non suspicerent. Aliter, si verè legimus quod ait Hieronymus LEGI, Hieron. Judith Concilium Nicenum inter Canonicos (sed non ait Canonicos) computasse quid sibi vult quod illos post in Libros Canon. scribit, Ecclesiam Libros Judith, Tobie, &c. legere quidem, sed inter S. Scripturas non recipere? curam nihil hoc de se in Concilio Niceno fuisse desinitum ut existimamus, quod hunc Laodiceorum de Scripturis Canonicis Canonem, non cum reliquis, Synodus Laodicea approbavit. Et in Epistola approbavit, quod mihi dubitantis factura, si designata à CCCXII. illis Patribus Nicenæ, Distinctis sacri ac Sanctissimis Conditioni ac non recesserint, aut dejectos et hæreticorum Christianorum CANONEM.

“bear to the *Fathers of Laodicea*. Who in that age,
 “when Bishops knew the *Canons of the Church* best,
 “and when it was their great commendation to be
 “skilful in them, could not be so far negligent both
 “of their credit, and their duty, as neither to know
 “them, if they were *extant*, nor to seek after them,
 “if they were *lost*. Besides, if that were *true*, which
 “*S. Hierome* saith, was read of the *Book of Judith*, that
 “the *Nicen Fathers* took it into the *Canon*, how shall
 “we construe that which he writes in his *Preface* be-
 “fore the *Books of Solomon*, That though the *Church*
 “indeed reads the *History of Judith and Tobit*, &c.
 “Yet it doth not Receive them into the Number of *Canoni-*
 “cal *Scriptures*? But that the *Nicen Council* deter-
 “mined nothing in this matter, I am the rather in-
 “duced to believe, for that the *Sixth General Council*
 “at *Constantinople* approved the *Canon of Laodicea*;
 “which it would never have done, if the *Fathers*
 “that met there, had either rejected, or mutilated
 “the *Canon of Nice*.

* An Dom.
340.

LV. Not long after this time, * S. ATHANASI-
 US was made *Archbishop of Alexandria*, whom the
Nicen Council had appointed to write his *Letters* un-
 to all other Churches, from year to year, that they
 might certainly know when to keep their *Easter*. And
 to that purpose the *Patriarchs of this See* sent their
Paschal Epistles abroad upon every annual Return of
 the *Epiphany*. In these *Epistles* they were wont other-
 whiles to give instructions likewise concerning any
 point of Religion, which they thought needful to be
 published unto the people. And because ATHANA-
 SIUS had among other things understood, that cer-
 tain *Apocryphal Books* went about in those days, un-
 der the name of *Sacred and Divine Scriptures*, he
 thought it a duty belonging to him, in that office of
 a *Patriarch* to inform the Churches throughout all
 Christen-

Christendome, what were the *Certain and undoubted*
Scriptures both of the *Old and New Testament*. There-
 fore, in one of his *Paschal Epistles* he giveth them a
perfect Catalogue as well of the *Canonical*, as of the *Ec-*
clesiastical Books, then received by the *Orthodox Chri-*
stians, and chargeth them to abstain from all other
Apocryphal Writings introduced by *Hereticks*. And
 first, he declareth, That *All the Books of the Old*
Testament are in number *XXII*. Naming them one
 after another, in the same order, that we do now;
 (as likewise he doth those of the *New*;) Then he
 addeth, That these *Books ONLY* be the *Fountains of*
Salvation, from whence all *Doctrine of Piety and Re-*
ligion is Preached, and whereunto none ought to add,
 nor none to detract any thing from them. And after-
 wards in the end, to distinguish these *Canonical Books*
 the more exactly, from *them* which were termed on-
 ly *Ecclesiastical*, he held it necessary to tell them,
 That there were also some *other Books*, not admitted
 into the *Canon of the Bible*, but registred and proposd
 by the *Fathers of the Church*, to be read by those that
 were *New Beginners in Religion*, such as *The Wisdom*
of Solomon, *the Wisdom of the Son of Sirach*, *Esther*
 (to be understood of the *Greek Additions to Esther*,
 for elsewhere he acknowledgeth the *History of Esther*,
 which we have from the *Hebrews* to be *Canonical*) *Ju-*
dith, *Tobit*, and a Book called the *Apostles Doctrine*, be-
 sides, *The Pastor of Hermes*. Of the *Maccabees* and *Su-*
fanna here is no mention,) peradventure omitted in
 the *Transcript*,) but he will name *them* also, and give
 them their own place by and by. In the mean
 while, the distinction which he makes here between

a S. Athanas. Epist.
39. in 2 Tom. oper.
& apud. Balsamo-
nem p. 920. Sed quo-
niam Hereticorum,
&c. de nobis autem,
ut qui divinas Scri-
pturas ad salutem
habeamus, veros et-
iam ne quemadmodum
scripsit ad Corinthios
Paulus, aliqui à sim-
plicitate & castitate
aberrant, ex quoran-
dam hominum calli-
ditate verorum Libro-
rum Homonymia de-
cepti, disceps in A-
lia que dicuntur A-
pocrypha delabi inci-
piant. Ex Interpre-
tatione Herveti.

b Paul. post. Es:
τάντων τῶν πα-
λαιῶν διαβήτων:
βιβλία τῶν ἀρεθ-
μῶν τὰ πάντα εἰ-
κασί δύο; -- τῶν ἰ-
τάξεσιν καὶ τῶν οὐ-
μολίᾳ ἐστὶν ἕκαστον
ἑπὶ πρῶτον, Γέ-
νεσις, &c.; Deinde
ταῦτα πηγῶν τῶν
σωτηρίων ἐν τῶτοις.
μόνοις τὸ ἴδιον
βιβλίας διδασκαλι-

ων διαγγελῆσαι, μὴδὲ τῶτοις ἑπικαλέσθαι, &c. c Ibid. Ἄν ἐνεκά γε
πλείονος ἀπειθείας προσέβημι καὶ τὸτο γράφων ἀναίτιας, ὡς ἔπ' ἐγὼ καὶ ἔτε-
ρα βιβλία τῶτων ἔλαβον, ἡ κανονίζομαι μὴ, &c. d Ibid. Σοφία Σολομῶντος καὶ
σοφία Σαράχ, &c. e Vide numb. 56. f Vide numb. 56.

Vide num. 60.

the Canonical and the Ecclesiastical Books, severing all other Apocryphal Writings from them both, (of which triple Division we shall give a further account hereafter,) is in this place proposed by him* as a matter constantly Delivered in the Church, from the Apostles days to his.

* Epist. citata. ἐπιδοχῆτες, &c. Quoniam nonnulli ausi sunt, ea que dicuntur Apocrypha sibi committere, & ea Divina Scriptura permiscere, (de qua ve certiores facti sumus,) mihi quoque visum est à Germanis fratribus admonito, ab alto per seriem exponere, qui in CANONEM recepti, & traditi, & creditur esse DIVINI LIBRI, quoniam admodum traditi sunt PATRIBUS, qui AB INITIO ipsi Verbi Apertores & Ministri fuerunt.

a S. Athanas. Synoposis Sac. Scripturae.
b Du Perron. Repl. l. 1. c. 50.
c Serar. Prolog. 4 in iudici. Grefser. def. lib. 1. sc. 7.
d Baron. ad An. 342. Sect. 41.
e Athanas. Apol. ad Constantium. Imp.
f Bell. de Verb. Dei. l. 1. c. 7. Sect. 1 & 2. & 3 & c. 9. Sect. 5.
g Calana Gf. patr. in Penat. loc. cit.

b Loco citato.

i S. Athanas. in Synoposi S. Scrip. καὶ ἐστὶ &c. Et veteris quidem Testamenti sunt ista ac iacipit enumerare Genesis, Psal. &c. Quam enumerasset, subiicit, ὅμας τὰ κανονικὰ βιβλία, &c. Sunt in antiochenis veteris Testamenti Libris Canonici XXII. Pars Numeri Literis Hebraeorum. R. Ibid. Πῶς οὖν γρηγορήσῃμεν ἡμῶν βιβλίον ὅτι κανονικόν ἐστὶν &c. Omnis nostris, qui CHRISTIANI sumus, Scriptura Divina esse est inscripta. Libris autem istis non indefinitis, sed CERTO CANONE comprehensis Et enumerat ut supra.

so accepted to be among the Hebrews. Which is against the common Evasion, that * Card. Bellarm. Perron, and their followers here make, when they answer us, that the Fathers, whom we produce against them, never intended the Christian but the Jews Canon only, in numbring no more then XXII Books of the OLD TESTAMENT. For in this place S. Athanasius (as Melito, Origen, and Eusebius before) numbers no more for them both; and lays the Canon of the one, as a foundation for the Other. 2. Secondly, in the next place he addeth, (a) That besides these there be also Some Other Books which are not Received into the former Canon, but Reckoned without, and Read only to Beginners for their better instruction in Manners, that is to say, The Wisdom of Solomon, and the rest before recited. 3. Thirdly, in the Conclusion he mentioneth (b) the Books of the Maccabees, & the Story of Susanna together with the former; but gives this note upon them all, That they are in the Number of those Books which he contradicted. In this Enumeration we find The Book of Esther named; but it is that Book of Esther which beginneth (c) (as there he saith himself,) with the Dream of Mordecai; and not that Canonical History of Esther, which in Our Bible standeth next in order to Ezra, and Nehemiah. For this he acknowledgeth to be among those Books, (d) that the Hebrews had in their Canons of the Bible; And though he makes no particular mention of it, when he reciteth the rest which belong properly to that Canon, yet he omitteth not to give us notice immediately after, (e) That as Ruth was

ἡ ἑσθέραι, μακκαβαιῶν βιβλία δύο, προλεουαῖνα, σαλμοὶ καὶ ἄδῃ σαλομῶνα, &c. Σαομῶνα. ταῦτα πέντε βιβλία ἑσθέραι καὶ παλαιῶν διαθήκων. Per Πτολεμαῖον autem videtur intelligi Liber, quid dicitur Maccabæorum Tertius. (ea recensens que à Ptolemaeo Philopatori adversus Judæos in Ægypto facta sunt.) quæque habetur in exemplaribus LXX hodie impressis. & Ibid. Initium ipsius hoc est. An. 2. regnante Artaxerxe, &c. Σαομῶνα δὲ Μωδουχῶν, &c. Hæc autem verba sunt non Hebræi Libri, sed Græci, qui adhiæus est; ut in vulgata Latina amovatur. And so begins our Apocryphal Esther. & Ibid. post Canonizatorum Librorum Enumerationem subiungit, et refert, κανονικῶς εἶναι παρ' ἡμῶν τὸ βιβλίον τὸ ἐσθέραι. & Ibid. καὶ τὸ βιβλίον τὸ ἐσθέραι καὶ τὸ βιβλίον τὸ σαλομῶνα καὶ τὰ βιβλία τὰ προλεουαῖνα καὶ τὰ βιβλία τὰ μακκαβαιῶν.

* Passim Joësi Superius citatis.
† Baron. Anno 171. Sect 5. de Melitone Ex Canon Hebraeorum tantum Libros recensuit. Yet Melito went to the Apostolical Churches of the Christians to be rightly informed in it, and brought his Catalogue of the Canonical Books from them.

a S. Athanas. in Synoposi S. Script. ἐπιδοχῆτες ὁ τῶν πατέρων τῶν ἀποστόλων, &c. Extra vero hos Libros sunt etiam alii nonnulli V. T. non quidem in CANONEM recepti, sed qui tantum catechumens præleguntur. Hi sunt Sapientia, Spras, Esther, Judith & Tobias.

b lb. In fine. τὰ βιβλία τὰ παλαιῶν καὶ τὰ βιβλία τὰ μακκαβαιῶν, καὶ τὰ βιβλία τὰ προλεουαῖνα, καὶ τὰ βιβλία τὰ σαλομῶνα, καὶ τὰ βιβλία τὰ ἐσθέραι, καὶ τὰ βιβλία τὰ μακκαβαιῶν, καὶ τὰ βιβλία τὰ προλεουαῖνα, καὶ τὰ βιβλία τὰ σαλομῶνα, καὶ τὰ βιβλία τὰ ἐσθέραι, καὶ τὰ βιβλία τὰ μακκαβαιῶν.

c Ibid. post Canonizatorum Librorum Enumerationem subiungit, et refert, κανονικῶς εἶναι παρ' ἡμῶν τὸ βιβλίον τὸ ἐσθέραι. & Ibid. καὶ τὸ βιβλίον τὸ ἐσθέραι καὶ τὸ βιβλίον τὸ σαλομῶνα καὶ τὰ βιβλία τὰ προλεουαῖνα καὶ τὰ βιβλία τὰ μακκαβαιῶν.

Isidor. Hisp. ORIG.
lib. 6. c. 2.

d Sixt. Sen. Bibl.
lib. 1. Sect. 1. Liber

Esther juxta ordinem
Hebraici Canonis hoc
locus recensendus esset.
(& Sect. 2.) Nostri
autem codices ad fen-
nem hujus voluminis
Sex capitula interpo-
nunt. Accidit vero, ut
propter has Appendi-
cum Lacinias, hinc in-
de quorundam Scri-
ptorum temeritate in-
sertas, Liber hic,
quomodo Hebraicus
& Hebraice receptus,
suo admodum (falli-
tur hic Sixtus) apud
Christianos Canoniam
Autoritatem receperit,
unde nec ipsum Meli-
to nec Nazianzenus
inter Sacros Libros
enumerarunt: & A-
thanasius in Synopsi
de Catalogo Canonico-
rum Voluminum tan-
quam Notum (hic
vero Sixtus falsus
est) nominatum abje-
cit, quem deniq; Conc.
Carthaginense Ter-
tium inter Sacra Volu-
mina computavit.

* * Who to make
up the number of
XXII divided from
the Book of Ruth from
the Book of Judges.

δεξιῶς, intellexerunt Nehemiam & Estheram, quos etiam Hieronymus jungit in petitione Domni-
ani & Rogatiani, qui ab eo interpretationem eorum poscebant, Tertius (inquit) Annus est, quod
semper scribitis, & rescribitis, ut Esra Librum & ESTHER vocis ex Hebraeo transferam. Praef. in
Esr. & Meli.

(sometimes) compted *One Book* with the *Judges*, so
was *this* with *Another*; (that *Other* was *Ezra*, who is
most probably held(c) to have been the *Author* of it.)
And this I take to be a far better reason, why *S.*
Athanasius, here, did not *pecially* name it, than that
which (d) *Sixtus*, the *Dominican*, gives us for it in his
Bibliothèque; where he rejecteth the *New additions*
made to this *Book of Esther*, as we our selves do, toge-
ther with *Athanasius*, and all the *Fathers* before us:
But that either *he* or *they* should therefore reject the
Book of Esther it self, (which they never did,) be-
cause of these *later* and *uncanonical Pieces*, that had
been annexed to it by the *Hellenists*; or that neither
of them made any more Estimation of the *One* than
they did of the *Other*; or that *this* *undoubted Book* of
Esther was never received into the *Canon* before the
Third Council of Carthage; all these are but the ground-
less and false assertions of this *Dominican Fryar*;
for though * *Melito* and * *Nazianzen*, named it not,
yet they comprehended it under the name of *Ezra*
as they did also the *Book of Nehemiah*, these *Three*
being by (e) many accompted but for *One*: and *S. Atha-
nasius* is so far from *rejecting* it, that he refers to the
Hebrew Canon for it, where it was never wanting:
upon which *Canon* founding himself for the *Canon*
of the *Christians*, (as he doth expressly,) he cannot,
or at least he ought not to be so taken, as if he
meant in his own *Judgement* to vary from it. But
that none received *this Book* among the *Canonical*
Scriptures before the *Council of Carthage*, is a manifest
untruth: For *Origen* and *Eusebius* reckoned it, as
received, (before;) and on this side of *that Council*,

(Vide p. 32. and p. 113.) as *Athan.* here did. e Sub Esra nomine conven-

we shall produce the Testimonies of *Sundry Others*,
that received it, (hereafter.) In the mean while the
objections which (a) *Card. Perron* and (b) *Coccins* pretend
to bring out of *S. Athanasius*, for the Canonizing of
Tobit, *Judith*, *Wisdom* & *Ecclesiasticus*, under the name
of *Divine Scriptures*, are some of them taken from
such Writings as be (c) *None of his*, but (d) confessed to
be *Supposititious*; and other some are exprefs (e) Passages
of the *Holy Scriptures* themselves, which need not
these *Foreign Books* to authorize them; the (f) rest
are only such *General Terms* of speech that they may
be applied (as they have been often) to *other Ec-
clesiastical Writings* as well as *these*, and make no-
thing against us.

f Athan. Epist. De Decr. Syn. Nicen. & Orat. 5; contra Arian. & Apolog. de Fug. f Epist.
Synod. Alex. & Synop.

LVII. * *S. HILARY*, the Bishop of *Poitiers* in * *An. Dom.*
France (a Man highly honoured by (g) *S. Augustine*,
approved in all his Writing by (h) *LXX Bishops* met
together in a *Council at Rome*,) was Contemporary
to *S. Athanasius*, and suffered with him under the op-
pression and cruelty of the *Arians*, by whom they
were both exiled. From his Testimony concerning
the *Canonical Books of Scripture* (wherein he agreed
likewise with *S. Athanasius*, no less than he did in the
Articles of his Creed,) we shall have the Consent of
the *Latine Church* with the *Greek* in this Age, as we
had it before in the Time of *Origen* and *Tertullian*.
For after this manner doth *S. HILARY* (i) Number
those Books, and the Churches of *France* then received

a Du Perron. Repl.
lib. 1. cap. 50.

b Cocc. Theaur.
lib. 6. art. 9. 12.

17.
c Athanas. disp. cum
Ario Laod. exhortat.
ad Monachos. Lib.
de Virginitate.

d Nannius praef. in
Athan. Baron. An.
338. Sect. 8. & 9.
Bellarm. de Scr. Eccl.

f Epist. de Fug. f Epist.
Synod. Alex. & Synop.

* *An. Dom.*

350.

g S. Aug. contra Jul.
Pelag. lib. 1. cap. 2.
h Gelas. in Conc. 70.
Episcoporum.

i S. Hilary. Prolog. ex-
planat. in Psalmos.
In XXII Libros Lex
V. T. deputatur, ut
cum Literarum He-
braei Sermonis conve-
niant. Qui ita SE-
CUNDUM TRADI-
TIONES VETE-
RUM computantur; ut
MOYSE Sicut Libri
Quinque; Josu Na-

ve Sixtus; JUDICUM & RUTH Septimus; 1 & 2 REGNORUM in Octavo, 3. & 4. in
Nonis; PARALIPOMENON Duo in Decimo; IEREMIAE & SERMONES DIERNI ESDRAE in
Duodecimo; SALOMONIS PROVERBIA, ECCLESIASTES, CANTICA CANICORUM in
Tertio Decimo, & Quarta Decimo. DUODECIM autem PROPHETAE in Sexto
Decimo. ISAIAS DUO, & IEREMIAS cum LAMENTATIONE & EPITOLA, (quae
habetur cap. 29. Joannis) sed & DANIEL, & EZECHIEL, & JOB, ESTHER, Viginti
& Duos Libros; NUMERUM CONSERVENS.

no other. "The first Five of *Moses*; the Sixth of *Joshua*; the Seventh of *Judges and Ruth*; the Eighth of the 1. and 2. of *Kings*; the Ninth of the 3. and 4. of *Kings*, the Tenth of the *Two Books* called the *Chronicles*, the Eleventh of *Ezra* (wherein *Nehemiah* was comprehended.) The Book of *Psalms* made the Twelfth, The *Proverbs of Solomon*, *Ecclesiastes* and the *Song of Songs* made the Thirteenth, Fourteenth and Fifteenth. The *Twelve Prophets* made the Sixteenth. Then *Isaiah*, and *Jeremy* together with his *Lamentations*, and his *Epistle* (now the XXIX Chapter of his Prophecy,) *Daniel*, and *Ezechiel*, and *Job*, and *Esther*, make up the Full Number of XXII Books. Unto all which Enumeration he setteth likewise his *Preface*, (which is specially to be noted,)* That in this sort The *Ancient Fathers* had delivered over these Books to Posterity. And this Testimony is so clear, that *Cardinal Bellarmine* hath nothing to say against it, but † rangeth *S. Hilary* among those *Ancients*, who herein evidently followed the *Hebrew Canon of the Old Bible*; and are therefore, by his own confession, so to be understood, (a) that they acknowledged not any of the *Controverted Books* to belong thereunto. (b) Some indeed there were in *S. Hilary's* time, who of their own heads augmented the Number of XXII by adding the Books of *Tobit* and *Judith*; but he approves them not. And though otherwhiles he quoteth the Books of (c) *Wisdom* (d) *Ecclesiastical*, (e) *Tobit* & (f) the *Maccabees*, yet hereby he never intended to give them that *Canonical Authority*, which the (g) *Law and Prophets* had peculiarly reserved to them by *God* himself.

* Ibid. ut supra. Qui ita secundum Traditionis VETERAM computantur.

† Bellarm. de Verb. Dei lib. 1. c. 20. Sect. penult. Multi VETERAM, et Melito, Epiphanius, Pitarus, &c. in Canone V. T. exponendo sicuti sunt Hebræos.

‡ Idem. Ibid. cap. 10. S. H. 1. Hi Libri sunt OMNES (Tobia, Judith, Sapientia, Ecclesiastica & Maccabæorum) rejiciuntur ab Hebræis.

b S. Hilary. loco cit. post enumerationem prædictam. Quosdam autem veterum quosdam, additis Tobie & Judith, XXII Libros secundum veterum Græcorum Librorum computationem. c S. Hil. in Psalm. 127. d Id. in 7. Ca. super. S. Math. e Id. in Phil. 118. f Id. in Phil. 125. g Id. Ibid. dicentes hæc Omnia ad Legem, & Prophetas, & Evangelia.

LVIII. * S. CYRIL Was Bishop of *Ferusalem* at the same time when *S. Athanasius* was Patriarch of *Alexandria*, and *S. Hilary* Bishop of *Poitiers*. In the flower of his Age he was famous in the Church, || being the Author of those (h) *Catechistical Sermons* or *Institutions*, which are mentioned by (i) *S. Ferome*, cited Both by *Theodoret* and (k) *Damascen*, of Old, and are now, of late, (though not without Suspicion of some corrupted passages in them,) set forth to the world. Among the Bishops met together in the *Second General Council at Constantinople* he was (l) reckoned for *One of the Chief*; which renders his Testimony to be the more considerable with us. The (m) *Catalogue* then which he gave to his Auditors of the *Canonical Books of Scripture*, was the same at *Ferusalem*, that *Origen* and *S. Athanasius* gave to theirs at *Alexandria* every way agreeing with other Churches abroad, in the *Number and Names* of them all. Only the *Name of Baruch*, (which is not the controverted *Book of Baruch*;) is added here to *Jeremy*, because he

An. Dom.

360.

|| S. Hieronymus de Scripor. Eccles. h Catecheses ad Illuminatos. i Qui Dialogo 2. nonnulla afferit ex Catechesi 4. k Qui Orat. 3. de Imag. quadam citat. ex Cat. 12.

l Socrat. hist. Eccl. li 5. c. 8. m S. Cyril. Catech. 4. (the same that Theodoret cited) de Sacra Scriptura. ταῦτα ἢ διαθήκων ἡμᾶς αἰ διδόντες περὶ παλαιῶν τε καὶ καινῶν διαβίβλων, &c. Ea verò docent nos à Deo inspirate Vet. ac Nov. Testamenti Scripturæ, &c. καὶ φιλομαθῶς ἐπιγινώσκοντες ὅτι ἡ ἐκκλησία πάλαι καὶ παλαιῶν διαβίβλων βιβλοὶ, &c. Dicit quoque fidele ab ecclesia quædam sicut V. T. Libri quoque mihi leges quicquam Anonymum— Divinas lege Scripturas V. T. Libros XXII quos LXX duo interpretes transfulerunt. Nos SOLOS meditare quos & in Ecclesia servare, utique recitamus. Multo prædicationes te erant APOSTOLI, VETERESQUE ILLI EPISCOPI, fidelesque Audientes, qui nos tradiderunt. Tu ergo cum sis filius ECCLESIE, leges & Institutioni Patrum ne recitas, contempseris. Ac veteris quidem Instrumenti, sicut dicitur, XXII Libros meditare, quos fidei studio tueris, me NOMINATIM enumerato, de operam ad memoraris. Legis enim præter MOYSIS Quatuor Libri sunt. Gen. Ex. Lev. Num. Dent. Deinde JESUS FILIUS NAVE. JUDICUM cum cum RUTH Liber Septimus Nave: reliquorum autem Hebræorum Librorum 1 & 2 REG. unus Liber est Hebræis, unus item 3 & 4. Similitudine quædam P. A. RALPHOMENON 1 & 2 unus est Liber. ISDRÆ etiam 1 & 2 (Id est Nehemie) unus reputatur. ESTHER (ita sæpe comouebatur) Duodecimus Liber est; & hi quidem biblici sunt. Scripsi autem vestros sicut Quatuor, JOB, Liber PSALMORUM, PROVERBIA, ECCLESIASTES, & CANTICUM CANTICORUM, qui Liber est Septimus Decimus. Accedunt ad hos Quatuor Prophetici; DUODECIM PROPHETARUM Liber unus; ISAIÆ unus; ET JEREMIAE cum Baruch Lamentationibus, & Epistola; & DANIEL, qui Nicæus Secundus est V. T. Novus autem, &c.— Reliqui omnes EXTRANILI. Scimusque loco habentur; & qui in Ecclesijs non leguntur, eos omnes neque per te legas, quæ ab ecclesia audiunt. Ac de his quidem hæc tenes

is so often mentioned, and hath so great a part in *that Prophecy*; but *S. Cyril* makes but *One Book* of them both, joyning the *Lamentations* and the *Epistle of Jeremy* with it besides, to complete, (and not to exceed,) the Number of *XXII Books* in all. For howsoever the Ancient Manner of *Dividing* and *Ordering* them was otherwhiles sometimes different from one another, yet the *Books* themselves, and the *Number* of them, were still the same. We have cited *S. Cyril's Testimony* here at large in the *Margin*. Where, that we may not mistake him, when he forbiddeth the *Reading of any Apocryphal Book*, we are not to understand him so, as if he meant hereby the *Books of Tobit and Judith*, and the rest of that *Classe*, which we now call *Apocryphal* (though we might more aptly call them *Ecclesiastical*;) for he read them, and (a) quoted some of them himself, being *Such Books*, (b) that had been of ancient time received in the *Church*, to be read unto the *People*, at their *First Entrance* and Introduction to a *Christian life*, By *S. Cyril's* (c) *Apocryphal Books* therefore we are to understand some other disapproved and *obscure Writings*, that over and besides both the *Canonical* and *Ecclesiastical Books*, certain private persons (then) went about to bring in, and recommend to the *Church at Jerusalem*, as they had likewise endeavoured to do in the *Church at Alexandria*, and *Other places* abroad. And whereas he specially exhorteth them here, to (d) *Read the XXII Books of the Old Testament, which the Septuagint translated*, we are further from hence to observe, that although both he at *Jerusalem*, and *S. Athanasius* at *Alexandria*, together with *Other Churches*, had not the use of the *Hebrew Bible* among them, but kept themselves only to the *Greek Translation* of the *LXX*, wherunto were afterwards commonly (e) added those *Ecclesiastical Books* which the *Hellenist Jews* first introduced, and received

into

into their Churches, that so all the most eminent Books of Religion written in the Greek tongue before *Christ's* time might be put together and contain'd in *One Volume*; (a) yet nevertheless they were always careful to preserve the Honour of the *Hebrew Canon*, which consisted of *XXII Books* only, *Divinely inspired*; and accurately to distinguish them from the *Rest*, which had but *Ecclesiastical Authority*; A distinction which our and other Reformed Churches are still careful to keep up at this day.

LIX. *S. Athanasius* and *S. Cyril* were herein followed by all the Bishops assembled together in the **COUNCIL* of *LAODICEA*, out of || Several Provinces in *Asia*. Which was a *Council* had in such Reverence and Estimation by All men in those elder Ages following, that *The Canons* of it were generally received into † *The Code of the Universal Church*, where the year *CCCLXIV* is specified when it was held. *Baronius* in his (b) *Annals* placeth it before the *General Council of Nice*, (but bringeth very weak Arguments to prove his Chronology;) and (c) *Binius* here followeth *Baronius*, (whom for the most part he transcribes in all his *Notes* upon the *Councils*) fearing (d) lest the *Book of Judith* should otherwise suffer some prejudice, unless the greater Authority of the *Nicean Council* be reckoned to come after this *Laodicean Synod*, and reverse the *Constitution* that was here made concerning the *Apocryphal Books* of Scripture. For so they presume that the *Council of Nice* did; but upon what slender grounds they presumed it, we have at large set forth (e) before, and here we

a Ita Origines in Ep. ad Jul. Afric. Supplementum Dan. apud LXX Interpretes habent, & in Ecclesiis legi ait; sed Canonici esse nusquam afferit; imò dicitur negat in locis supradictis.

* An Dom.

364.

|| Titulus apud Dionys. Exigium.

† CODEX CANONICUS ECCLESIAE UNIVERSAE, à Justiniano Imperatore confirmatus. Infra num. 90.

b Baron. Annal. in Append. ad Tomum 4. cum referuntur

Quosque Canones Laodicensis Concilii eadem continere que in Concilio Niceno statuta sunt, nec in eis ulla praescripta mentio habeatur canonum Nicenorum eadem futuram, argumentum est, ante Nicen. Concilium à Patribus Synodi Laodicensis decreta fuisse, &c.

c Concilii. Tom. 1.

d In Notis ad Conc. Laodic. Sect. Sub Silvestro Liber Judithi canonice hujus Provinciae Concilii Laodicensis inter Apocryphos rejicitur, quos (S. Athanasius) Patres Concilii Niceni velut Sacrosanctum in Canonem Scripturae receperunt. Quosdam tamen concessit hoc Laodicense auct. Nicenae celebratum fuisse; vel saltem, quod dicitur inconveniens est. Catholicæ Ecclesiae Episcopus ea que de Canonicis Libris in Magno Oecumenico Concilio Magnâ Consideratione decreta sunt. (at magna erat hic Bar. & Bin. inconsiderantia,) convelle & retrahere a se passus. e Num. 51.

place

a Catech. 6. & Car. 9. ex Sap. & Eccl.

b S. Ath. anal. Ep. paulo ante laudatâ, & sic Nicæ & non in Canonibus nostris Propositi, ut Prelegantur eis, qui primum accedunt, &c.

c Et nihil ex Apocryphis legitur. S. Cyril. loco citato.

d Divinas lege Scripturas, nempe V. T. Libros XXII, quos LXX Duo Interpretes interpretaverunt. Id. Ibid.

e Neque enim, à LXX Scribis vestri sunt interpretati, sicut nec in 72 libris codice habentur. Lud. Viv. in Aug. de civ. Dei. lib. 18. c. 31. Supplementum in Helico non habetur, sed ex Græcâ Translationis Editionis Vaticanae est. S. Sen. lib. 1. pp. 1. Scd.

Concil. Laodic.
 can. 59.
 f' επ' ε δειδω-
 ταις Ιαλις
 λεγεται εν τη
 εζυλυσια, η βε-
 λια ε κανονικα
 αλλα μονα τα κα-
 τονικα, &c. 'Οσα
 δε βιβλια, &c.
 Quod non oportet priva-
 tos Psalms in Ecclesia
 legere, aut Libros non
 Canonicos sed solos
 Canonicos Veteris &
 Novi T. Hec autem
 sunt que legi oportet
 v. T. Scripta. 1. Ge-
 nesis, 2. Exod. 3. Le-
 vit. 4. Numeri, 5.
 Deut. 6. Iosua, 7.
 Iudices et Ruth, 8.
 Esther, 9. Reg. 1. et 2. 10.

Reg. 3. et 4. 11. Paralip. 1. et 2. 12. Esd. 1. et 2. (id est Nehem.) 13. Liber Psalmorum, 14. Proverbia
 Salomonis, 15. Ecclesiastes, 16. Cant. Cant. 17. Job, 18. Duodecim Prophetæ, 19. Ilias, 20. Ieremias
 (cum Baruch, Lamentat. & Epistola quæ in Latina versione, omittuntur.) 21. Ezech.
 22. Daniel. Novi autem T. hec, Evangelia quatuor, &c.

† Θεοτόκος.
 & S. Athan. ubi sup.
 S. Hier. præfat. in
 Libr. Salam. Ruffin.
 in Symbolum.

place this *Synod of LAODICEA* in that time and order which the *Code* hath assigned to it. In the last (e) *Canon* whereof, (which in that *Universal Code* is numbred to be the *CLXIII*) this *Decree* was made (f) *That no Books which had been composed only by private persons should be read in the Church, nor any other that were not Canonical, but only those which belonged to the CANON of the OLD and NEW TESTAMENT,* that is to say, of the *OLD, Genesis, Exodus, &c.* till we come to the *Prophet Daniel*, which is there made the *XXII Book*; and of the *NEW, Matthew, Mark, &c.* till we come to the *Revelation of S. John*, which for the high and hidden *Mysterics* that are in it, was not then usually *Read in their Churches*, no more then it is now in *Ours*. But for *all the rest* they number them, as we do, and leave *all the Controverted Books* out of their *Accompt*.

LX. For the better understanding of which *Canon*, and removing those *Scraples* that be otherwhiles raised about it; we are first to consider, 1. That they had an *Ancient Custom* in the *Church* to *Read* unto the *People* there, not only *those Books* which were properly and strictly † *Canonical*, but likewise (2) *Some Other*, which were in honour among them, both for their *Antiquity*, being written before *Christ's* time, and for their many good *Rules* and *Examples* of *Piety*, that tended to *edification*, and the well ordering of *Mens Lives*. 1. Of the *First* sort were the *XXII Books*, which *Moses* and the *Prophets* left behind them; these they called *Canonical*; 2. Of the *Second* sort were the *Books of Tobit, Judith, Ecclesiasticus, Wisdom*, and the *Maccabees*, added by the *Hellenists*

to the *Old Testament*, and the *Pastor of Hermes*, the *Doctrine of the Apostles*, and the *Epistle of Clement*, sub-joined by *some Others* to the *New*; And these they called * *Ecclesiastical Scriptures*. 3. There were *Other Books* yet besides these of a *Third* sort, that divers *Private* men endeavoured to introduce among the *people*; which because they were found to be fraught with *Erroneous* and *Pernicious Doctrines*, many uncertain and fabulous *Relations* being therewith intermixed, the *Fathers* utterly forbad to be *Read in the Church* at all. And these they properly called † *Apocryphal Scriptures*. Those that were of the *Second Rank* had otherwhiles by some particular men the *Name* of the *Third Sort* given them, but the name of the *First* they never had, till after *this Age*; and even then also, often were they call'd *Apocryphal*, but *Canonical* very seldom; nor were they in those after *Ages* termed so at all, otherwise then by a popular way of *Expression*, and taking the word *Canonical* in a larger *Sence*, than ever the *Fathers* took it in these *Elder times* of the *Church*. 4. Moreover of those *Ecclesiastical Books*, which were permitted to be *Read to the people*, they had both in this, and in the former *Age*, *Divers Kinds*. For in *all* places they had no *one* and the *same Custom*; nor were the *Books of Tobit and Judith* only, with the *rest* of that order, that were written before *Christ* came into the *World*, allowed to be *Read in the Church*; but *some Other* besides, (*Ecclesiastical* and *profitable Books* also) that were written after his time. To which purpose we have the *Testimony* of (a) *Eusebius*, for *Reading* the *Book of Hermes*, in some *Churches*; and the *Testimony* both of (b) *him* and (c) *Dionysius* (d) the *Bishop of Corinth*,

* Ruff. Ibid. Que omnia legi quidem in Ecclesia majores nostri voluerunt. Id. I. bid. Sciendum est, quod & alii Libri sunt, qui non CANONICI sed ECCLESIASTICI sed MAJORIBUS appellati sunt, ut est Sap. Solom. & alia Sapientia que dicitur filii Syrach, qui Liber apud Latinos HOC IP SO GENERALI VOCABULO ECCLESIASTICUS appellatur, quo vocabulo non Auctor Libelli, sed Scriptura QUALITAS cognominata est. Epist. ordinis, &c. † Sic sunt Affe Petri, Evang. Petri, Apocalyp. Petri, Acta Pauli, apud Euseb. Hist. Eccl. lib. 3. c. 3. Item, Evang. Thom. Mathie, Andr. ab Hereticis publice lecta. Eod. lib. cap. 22. Item Scriptura Apocryphe ab Hereticis in publicum prodacta. Apud. cund. li. 4. c. 21. ex Ireneo, a Euseb. Hist. Eccl. 3. c. 2. Novimus Librum Hermæ qui dicitur Pastor, publice lectum fuisse in Ecclesia. b Id. lib. 3. c. 13. Novimus hanc Epistolam Clementis & Olim & nostrâ etate in plurimis Ecclesiis communiter legi solent.

c Apud. cund. l. 4. c. 22. Celebratissimus diem Dominicum, & Admonitionis gratiâ (addit Eusebius, antiquo more) & legitimus & semper legimus primam Clementis Epistolam ad nos Scriptam. d Antiqui, Scriptor. Eloquentie magne & industria nomine à S. Hieronym. laudatus in lib. de Script. Ecc.

for Reading the *Epistle of Clement*, in other Churches when they met together *publickly to celebrate the Lord's Day*. And to the same purpose we had the Testimony of (e) *S. Athanasius* in his *Paschal Epistle*, mentioned before, for the Reading of *The Doctrine of the Apostles*, (which peradventure was the *Book of Canons* set forth under *their Name*, few at first, but in process of time much augmented,) and the *Book* that was called *The Pastor*. All which being *Ecclesiastical Writings* & useful for the instruction of the people, were put into a *Division* or *Classe* by themselves, and clearly distinguished (f) both from the *Canonical*, and from *Apocryphal Books* properly so termed. 5. But when among this *Ecclesiastical Classe* some other men had in divers places brought in and mingled those *Books* that were merely *Apocryphal*, Reading them also to the people under the specious Title of *Holy and Divine Scriptures*; from hence it was, that the *Fathers* in the *Council of Laodicea* took occasion to make their *Canon*; and held it necessary to declare the *Number* of those *Authentick Books*, that were publickly to be *Read* unto the people in the *Church*.

LXI. Yet against our producing of *this Canon*, it is alledged, that *Baruch* is added in the *OLD Testament*, and the *Apocalyps* left out in the *NEW*. For Answer whereunto, we say First, (as we did before to the place (g) in *S. Cyril*,) that this is not the *Book of Baruch*, which standeth separate by it self in the Rank of those that be *Controverted*, but an (h) *Exegetical* or fuller *Expression* only of what is contained in the *Book of Jeremy*. And so *Origen* expressed it when he said, (i) that *Jeremy*, with the *Lamentations*, and with his *Epistle* made but *One Book*; (that *Epistle* therefore must be contained and written in that *Book*, as it is in the *XXIX Chap.* of his *Prophecy*;) where-

unto

e S. Athan. ubi supra.
 διδοχλὼ καλῶ με-
 ντω τῆς Ἀπισ-
 τῶν, καὶ τῆς Ποιμενίας.

Εκ τῶν ἁγίων, & c. neq;
 inter Canonicos ne-
 que inter Ecclesias-
 ticos ullo modo
 ἰδοχλὼς memoran-
 tur Apocryphi.

g Num. 53.

h Ἱερεμίας καὶ Βα-
 ρουχ, ὁ ἑνὸς ἐ-
 ἵστις ἐστίν.
 Can. cit.

i Sup. num. 49. Je-
 remias cum Lamenta-
 tione & Epistola unum
 sunt.

unto (k) *S. Athanasius* & *S. Cyril* have added *Baruch*, (like as the *Council at Laodicea* did here) and made but *One* and the *same Book* of them all. For *Baruch's Name* is famous in *Jeremy*, whose *Disciple* and (*D*) *Scribe* he was, suffering the same *Persecution* and (*m*) *Banishment* that *Jeremy* did, and (*n*) publishing the same *Words* and *Prophecies*, that *Jeremy* had required him to write; so that in several relations a great *Part* of the *Book* may be attributed to them both. And very probable it is, that for this Reason, the *Fathers* that followed *Origen*, did not only (after his example) joyn the *Lamentations* and the *Epistle to Jeremy*, but the Name of (*o*) *Baruch* besides; whereby they intended nothing else, (as, by keeping themselves precisely to the Number of *XXII Books* only, is clear,) then what was inserted concerning *Baruch* in the *Book of Jeremy* it self; (for otherwise they must have augmented their *Account*, and added *One Book* more to their *Number*, which they never do :) Nor could *Card. Bellarmine* take these *Fathers* in any other fence, when he confessed and said, (though afterwards he agreeth not with his own words,) * " *That neither any Ancient Council, nor Pope, nor Father, in Reciting the Books of holy Scripture, had made any peculiar mention of this Prophet Baruch by himself: which would be false, if either the Council of Laodicea, or S. Athanasius, or S. Cyril of Jerusalem, had not by the Mention that they make of Baruch, understood those Passages of him which are comprehended in the Book of Jeremy, written in Hebrew, but that other Distinct Book, which is now extant under his Name, and was first written only in the Greek Tongue; A Book so different in the present Editions from the Old Latin Translation, that we have no assurance, whether there be a true Copy of it, or no; and therefore † S. Hierome would not meddle with it.*

I 2

LXII. Then

k Epistola Paich. supra citat. Jeremias & una cum illis Baruch, Lamentationes, & Epistola.
 l Jer. 36. 4.
 m Jer. 43. 6, 7.
 n Jer. 36. 8.
 o Nisi vitium sit in Græco Conc. Laodiceo-Codice, nam in Latino (qui ante versionem Gentiani Heresi extabat) ista omnia nomina pretermittuntur, & Jeremias solus ponitur. Ist. Merc. Merlino & P. Crab.
 * Bellarm. de Verbo Dei, lib. 1. cap. 8. De Libro Baruch controversa sunt, & est, tamen quia non invenitur in Hebraeis Codicibus, tamen etiam quia nec Conciliis antiquis, neque Pontificis, neque Patres, quos supra citavimus, qui Catalogum Librorum Sacrorum texunt, hujus Propheta disertis verbis meminerunt.
 † S. Hier. praef. in Jerem. Librum autem Baruch, qui apud Hebraeos nec legitur, nec habetur, pretermittimus. Item praef. in Comment. quibus Jeremiam exponit. Libellum Baruch, qui vulgo Editioni LXX copulatur, nec habetur apud Hebraeos, & Ἰσραὴλ ἰδοχλὼς ἐπισημάνει Jeremias nequam anpsi distendit.

LXII. Then, as to the leaving out of the *Apocalyps*, (which is a ſecond Exception againſt this *Canon* of *Laodicea*.) though the Queſtion between the followers of the *Trent-Canon* and *Ours*, be not concerning any *Books* of the *New Teſtament*, (wherein we all agree,) yet we have thus much to ſay for the *Council*.

1. That the *Preface* which they make to their *Canon*, ſheweth their intention, only (or at leaſt, chiefly) to have been, thereby to declare (a) *What Canonical Books were publickly to be Read among them in the CHURCH*, where becauſe their *Cuſtom* was not uſually to Read the *Apocalyps*, therefore they forbore to *Name* it.

2. That this *Cuſtom* was not grounded upon any Opinion they had, as if that *Book* were no part of the *New Teſtament*, but becauſe it was ſo replenished with abſtruſe and hidden (b) *Mysterics*, as that (few or none being fit and able Perſons to Explain it,) the people would receive the leſs inſtruction and edifying by it; which is the reaſon that in our (c) *publick Calendar* for Reading the *Books of the New Teſtament* in the ordinary courſe of the Year, *our own Church* hath likewiſe omitted it: and yet we hold it to be *Canonical*; (as they (d) of the *Greek Church* did;) often alledging it in our *Sermons* and *Treatiſes*; and otherwhiles Reading *Divers Parts* of it in our *Publick Service*.

3. It is altogether improbable, that the *Fathers of this Council* ſhould abſolutely reject that *Book* out of the *Canon*, when it was in their (e) *own time* (as it was alſo (f) before and (g) after their time) held an *Hereſe* to reject it: For though ſome few men in the *Greek Church* were not always ſo well ſatisfied concerning the *Authour* of *this Book*, but (h) doubted whether it was *S. John* the *Evangelift*, or ſome other *Apoſtolicall Writer* of that *Name*; yet as the *Reaſons* which they brought for themſelves were of little weight, ſo they were at all times oppoſed and answered by the *Greater*

Part

Part, and the moſt conſiderable *Perſons* of the *Church*, whereof there cannot *One* be named that ever ſuffered the *Authority* of the *Book* to be either rejected, or doubted of, whether it were a *Canonical Part* of the *New Teſtament*, or no, without *cenſuring*, and *condemning* them, that did ſo. 4. Laſtly then, The Omiſſion of this *Book* in the *Canon* of *Laodicea* (if yet the Omiſſion be not rather in the *Copies* that we have of it, than in the *Canon* it ſelf; for in ſome * *Copies* the *Epistle to Philemon* is left out, as well as the *Apocalyps*;) can be no juſt Plea for the *Authority* of thoſe *Books*, which the *Council of Trent* hath lately annexed to the *Canon* of the *Old Teſtament*; for though neither of them be here nam'd, yet it is one thing not to be nam'd in the *Canon* of *Laodicea*, and another thing to be excluded out of the *Canon* of the *Bible*, which maketh the great difference between them; for certain it is, that by the common conſent of the *Fathers* and *Churches* abroad, (which are the beſt Interpreters of what they decreed, rejected, or acknowledged, in this *Synod* of the *Aſian Provinces*) the *Apocalyps* if it were not uſually read to the people, yet it was publickly received as a *Canonical Book of Scripture* among them all; which the other *Controverted Books* never were, neither in *thoſe places*, where they were allow'd to be Read, nor at *Laodicea*, where for the *Reaſons* afore-mentioned they thought meet, at that time, to *Forbid* them.

LXIII. Some other Exceptions there are againſt this *Council*, which will give us no great trouble to answer. As firſt 1. That it is not ſo certain whether there by any ſuch *Canon* or *Catalogue* of *Scripture-Books* in it, or no; for in the *Latin Translation*, (a) which *Dionysius Exiguus* made of that *Council*, it is omitted; and in the *Roman* (b) *Code* there is no particular *Recital* of *thoſe Books* to be ſeen; nor hath

Gratian

a Conc. Laodic. loco citato. Quod non oportet privatos Psalms in ECCLESIA LEGERE, &c. Hec autem, sunt que LEGI oportet, &c.

b S. Hier. in Prol. galeat. Tot habet Sacramenta quot verba. c Liturg. Eccl. Angl. in Calend. & preface. How the rest of the holy Scripture (besides the Psalter) is appointed to be read. The Old Test. &c. except certain Books and Chapters which be least edifying &c. The New Test. except the Apocalyps, &c.

d Justin. Mart. in Dial. cum Tryph. Irenæus l. 5. contr. har. Theoph. Antioch. & Melito apud Euseb. hist. Eccl. lib. 4. c. 24. & 26. Dionys. Alex. apud eund. l. 7. c. 23. & 24. Clem. Alex. lib. 2. paedag. cap. 17. Origen. in 1 Psalm. Eusebius in Chron. Athanas. in Synop. Epiphani. haref. 51. Chrysoſt. in Psal. 91. Basil. Gr. Naz. & Cyrillus.

e Epiph. loco citato, & har. 54. f Tertul. lib. 4. contra Marcion.

g S. Aug. de haref. c. 19. 30.

h Euseb. lib. 7. hist. Eccl. c. 25.

* In Codice Joh. 1773.

a Codex Can. Eccl. Dionysii Exigui.

b Codex Can. Eccl. Romane.

¶ Gratian de cr. Codex Can. Eccl. Universa.

a. *De gl'ore & leg' in Ecclesijs conuenit. Quid non oportet placidius p'scribis in Ecclesijs conuenit, nec Libros preter Canonas legi; Sed SOLA Sacra Volumina & N. Testam. Reg. 162. in Cod. Dion. & Can. 59. Conc. Laod. in Cod. Rom.*

b. Barocius & Binius ubi sup. Alph. à Castro lib. 1. c. 2. contra Her. Georg. Ederus in Geocen. Bibl. lib. 1. Tab. 42. Colterus in Enchirid. cap. 1. Bellarm. de Verbo Dei, lib. 1. cap. 20. Sc. E. Enumerantur. Melc. Can. lib. 2. cap. 51. Lindanus ubi supra. Et alii complures.

c. Amb. Carbar. o. p. de Scr. Canonis. Vehementer suspicer fuisse hos Libros à Scilicet quibusdam haurire. &c.

d. Bellarm. lib. 2. de Conc. c. 8. Laodiceana vobis Concilium fuit Provinciale, Episcoporum AMB. et non confirmatum à Pontifice.

e. Prima hujus Synodi verba Sancti Synodus que apud Constantinopolim Patrum conuenit et de his Provincialis fuit. &c.

Gratian entered it into his Decree. But in these matters the *Greek Copies* are to be trusted before the *Latin*, and the *Universal Code* before the *Roman*; In all the several Editions of the *Councils* both *Greek* and *Latin* set forth by *Mercator*, *Merlin*, *Crab*, *Surius*, *Tilius*, *Binius*, and those that we find in *Balsamon* and *Zonaras*, this *Canon* is to be read at large; and should we rest our selves either upon the *Roman Code*, or the *Code of Dionysius Exiguus*, we shall be to seek for all the 8. *Canons* of the *Council of Ephesus*, the 3. last *Canons* of the *First Council at Constantinople*, and the 2. last *Canons* of the *Council at Calcedon*, which are all cut off and left out in both those *Codes*, as well as this *Canon of Laodicea* is; the (a) *Preface* and *Title* whereof they have suffered nevertheless to stand still; and yet that *Preface* and *Title* refer to the *Books of Scripture*, that follow in all other *Copies* and *Collections* of the *Councils* whatsoever; which is so clear an evidence for us, that generally this *Council* is (b) given us, and confessed to be upon our side, 2. Only *Catharinus*, having nothing else to say against it, suspecteth, that this *LIX Canon* of this *Council* (c) hath been larger than it is, and that the *Books* now controverted have been taken out of it, though in the mean while he knows not when or by whom it should be done; which is an *Exception* that answers it self, and hath no body else to speak for it. For with as much reason he might have suspected all the rest of the *Father's Writings*, that numbred these *Books* of the *Ancient Testament*, as the *Fathers of Laodicea* did. 3.

The last *Exception* therefore against them is, That they were but a (d) *Provincial Council*, and of very little *Authority* in the *Church*, having never been confirmed by the *Pope*. But there is no part of this *Exception* true. For First, it was a *Council* that consisted of (e) *Divers Provinces* or *Regions of Asia*; which makes

makes it greater than any (f) *Provincial Synod*. Secondly, it was always held to be of (g) *great Veneration* and *Authority* both in the *Greek* and in the *Latin Church*. And thirdly although *the *Oriental Councils* in those days needed no *Confirmation* from the *Pope*, (who claimed no such jurisdiction then, as he did in after Ages, over those places that were out of his own (h) *Limits*;) yet that among other *Councils* of the *East*, the *Popes* Received this in the *West*, and acknowledged the *Canons* of it to be a *Part* of those *Ecclesiastical Rules*, whereby both themselves and other *Bishops* were to be guided, we find it manifest in (i) the *Letter* that *Pope Leo* the 4th sent to the *Bishops of Britanny*; For in those elder times the *Code* of the *Universal Church* governed them all; And into that *Code* was this *Synod of Laodicea* taken not only by the *Sixth General Council of Constantinople* in (k) *Trullo*, (the *Canons* whereof have otherwhiles some (l) *Exceptions* made against them,) but by the 4th. *General Council* likewise of (m) *Calcedon*; & the *Imperial* (n) *Law* of the Emperour *Justinian*, besides divers other Testimonies set forth to that purpose by the Two Learned *Antiquaries* (o) *Lefchassier*, and (p) *Fustel*, whose Reasons herein are so clear and convincing, that as no just *Exception* can be taken to them, so are they freely acknowledged to be such, and highly magni-

f. Bel. lib. 1. de Conc. cap. 4. Provincialia Concilia sunt, in quibus conueniunt Episcopi TANTUM ANTIQ. PROVINCE, quibus preest Metropolitani, sive Archiepiscopi. g. Binius ex Baronio. No. 1. in Laod. Concil. Hoc Concilium antiqui nobilitate celebrerunt, Grecorum atque Latinorum Scriptis celebri memoria commendatum fuit. * Ancyr. Nocesar. Gangr. Antioch. &c. h. Conc. Nicen. can. 6. i. Can. de Libel. Distinct. 20. Non conuenit aliter iudicare de Sacrorum Conciliorum Canonibus reliquere. Quibus autem in omnibus Ecclesijs ubique iudicatis sunt STATUTA Can. Apost. Nicen. Ancyr. Nocesar. Gangr. Antioch. LAODICEENSIS, &c. k. Can. 2. Obligamus etiam Canones, qui à S. Patribus nobis expressi sunt. (i. e.) à 218. Concilio ac divinis Patribus, qui Nicæe conueniunt, hisque qui Ancyræ, Nocesar. Gangr. Antioch. ita ut extra qui in LAODICEA Phrygiæ, &c. Ad hæc Balsamon. Hinc præter Concilium legitur reuelari. l. Melch. Can. lib. 1. c. ult. Baron. Tom. 8. ad An. 621. & illum transferens Binius, ad istud Concilium quinifextum. m. Act. 4. Act. 11. & Act. 13. n. Novel. 131. o. Lefchassier o. p. in Confide. de Controvertia inter Papam. Paul. 6. & Remp. Vener. p. Civ. Jullius præf. in Cod. Eccl. universa. & Festin. præfata atque ordine recitata ante Col. Dion. Exiguus.

It qui Apologiam pro Pontifice scriptam adversus Consultationem Leichaffertii. Consultatio de Concilio van Ordine & Autoritate scribitur diffusis, variis disputat, nodos eruat, &c. quo nominis non exiguum est apud Omnes, tum maxime apud Theologos inquit gratiam, ut plane sit ingratum. Item, Apologicus super Decreta Greg. 7. Tom. 7. Concil. Edit. Biniante part. 1. pag. 469. Paris. Impres. Præterea Sancta et Veneranda Synodus Chalcedonensis etiam Provincialia Concilia ante ipsam transacta canonizasse non Dubitatur, id discernens, cap. 1. Regulas Sanctorum Patrum per singula nunc uicque Concilia constitutas proprium robur habere Decrevimus. Hæc autem Concilia ante ipsam CHALCEDONENSE leguntur fuisse Ancy. Niocesar. que et Nicæno Concilio antiquiora traduntur. Item Gangr. Sarā. Antioch. LAODICENSE; Ergo eadem et in CHALCEDONENSI Synodo non dubitatur esse roborata. Que etiam cum Africæ Canonibus beatus Hadrianus Papa Carolo Imperatori ad Disponendas Ecclesias in Regno suo, Rome tradidisse legitur.

An. Dom

LXIV. S. EPIPHANIUS the Bishop of *Salamine* or *Constance* in the *Iland* of *Cyprus*, wrote his *Books* against *Heresies* about *Ten* years after the time of the *Laodicean Council* (a) There and (b) elsewhere (thrice in all for failing) he numbred the *Books* of the *Old Testament*, as *We* do now, and as the *Fathers* of the *Christian Church* had done before him, to be *neither more nor less* (if the *Five double Books* be reduced to the *Hebrew Account*) then *XXII. Of Tobit, Judith, Baruch* and the *Maccabees* he maketh here no mention at all, nor any where else besides. Of the *Wisdom of Solomon*, and the *Wisdom of the Son of Syrach* he declareth expressly, not only that they be both (c) *Doubtful Writings*, but that they are (d) *not to be counted* within the *Number* of the *Holy Scriptures* (how *useful* and *profitable* soever they might be besides,) *having never been put into the Ark of the Covenant*; * where *all the Books* were, that may be acknowledged by us to be *Canon-*

icæ. Completi itaque sunt XXII Libri juxta Numerum XXII apud Hebræos Elementorum. c. d. Id. Ibid. Sicut in ambiguo. Et exempli gratia profert. Sapientiam Syrach & Solomonis (inter ceteros); Qui Libri (inquit) etsi utiles sint & commodes, tamen in Numerum Receptorum non referuntur, neque in Arcem Testamenti repositi fuerunt. * Which yet is not to be understood of the *Old Ark* before the *Captivity*; but of another that resembled it after. Vide Num. 105.

cal.

cal. And it needs not trouble us, if (a) *Cyrd. Perron*, & (b) *Gretser* the Jesuit, here object *Epiphanius* against himself, and say, that in his *Disputation* (c) against *Ætius* (who was the master of the *Anomæan Heretics*) he followeth the *New Account* of the *Roman Church*, and rangeth the *Two Books* of *Wisdom* and *Ecclesiasticus* among the rest of the *Divine* and *Canonical Scriptures*. For first, this is not true, that every *Writing*, which he otherwhiles calleth *Divine*, (as in another (d) place he doth the *Apostolick Constitutions*) in a *large* (e) and *popular* sense, must presently be taken in a *strict* and *proper* sense to be *Canonical Scripture*; between which *Two* there is a great difference. A *Writing* may be said to be *Divine*, that treateth of *Divine Matters*; but *Canonical Scripture* it cannot be, unless it be *Divinely inspired*, as the *Writings* of the *Prophets* were in the *Old Testament*, and of the *Apostles* in the *New*. And therefore *S. Epiphanius* not placing these *Two Books* among the *Prophets*, but putting them in a *Rank* and *order* by themselves, after the *Prophets* and *Apostles* both, cannot otherwise be understood, but that he intended them as *Writings* of an *inferiour Classe* to the former. 2. For *Secondly*, why did he else reckon them behind the *Apocalyps*, when they were in order of time written before all the *New Testament*? And 3. *Thirdly*, Why did he not add *Two* more to his *Number* of *XXII* (or *XXVII*) whereunto he confines all the *Books* of the *Old*? But the *Truth* is, that he alledgeth both these

per illas condemnare. d. Id. Hæref. 80. 'Ev $\tilde{\alpha}$ dixtalæci, &c. θεῶν λόγων. Has autem Constitutiones inter apocrypha ponit Hæref. 70. e. Canus lib 5. c. 5. Sect. Ac primus. Epiphanius hæresis postrema resistenda. Apostolorum Constitutiones DIVINAM SCRIPTURAM vocat. Loquitur autem sine dubio de his Constitutionibus que in SACRIS BIBLIIS scripte NON SANCTA SUNT. Illa cum Veritas ipsa LIMITATUR in Disputatione Sabulitas; ALLI cum GELTER et in TRANSCURSA ad PALGAREM QUANDAM OPINIONEM accommodatur. Gualter. Quædam, ut Sapientia, ita Nos hoc loco VERBIS ECCLESIASTICIS utimur, ut EAS SOLAM qui SPIRITU DICTANTE scripti sunt Libri, SACROS & CANONICOS appellemus. a. Vido num. 77.

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and

and other the like Writings which were never receiv'd into the Canon of the Bible,) the more to confound, and shame the Heretick *Aetius*, who could not any way defend himself, either by the *Authentick Records* of the *Old* and *New Testament*, or by *Other Divine Writings*, that were sometimes *Read* and used in the *Church*.

An. Dom. 375.

LXV. In this time lived S. BASIL the Great Archbishop of *Cæsarea* in *Cappadoce*; whom we may well reckon among the *Fathers*, that have strictly held themselves to the Number of *XXII Books* belonging to the *Canon* of the *Old Testament*. For in (a) the *Philocalia*, or *hard places of Scripture*, gathered by *Him* and *S. Gregory Nazianzen* out of *Origen's Works*, he propoundeth this *Question*, and answereth it as *Origen* had done before. That which *Card. (b) Bellarmine* objecteth out of *S. Basil* for the *Canonizing* of the *Book of Tobit*, is neither to be found in *Tobit*, nor in *S. Basil*. (c) *S. Basil* faulteth the *Rich Man*, because he had no regard to the *Precept* (let it be as *Bellarm.* addeth, The *Divine Precept*.) *Withhold not doing good to them that need it. Let not Mercy and Truth forsake thee. And Break thy Bread to the Hungry.* But of these *Three Divine Precepts*, the (d) *Two* first are in the *Proverbs*, and the (e) *Third* in *Esay*; where the *Cardinal* might have found them without turning to *Tobit* for them. Such another *Testimony* it is, that (f) *Coccinus* hath sought out in (g) *S. Basil* for the *Canonizing* of the *Book of Wisdom*, *In that time the Prudent Man shall keep silence, because it is an evil time*; which *S. Basil* calls the *saying of a Prophet*. And so do we: For we find it intirely in the *Prophet (h) Amos*; but in the *Book of Wisdom* neither can (i) *Coccinus* find it, nor any body else.

a Philoc. c. 3. Δὶ τὴν κτ' τῶν Στό-
πευσε σελῆα ;
Quare XXII Libri
Divinitus inspirati?
Resp. Quoniam in nu-
merorum loco, &c. Neg-
enim ignorandum est
quod V. T. Libri (ut
Hæretici tradunt) Vi-
ginti & duo, quibus
æqualis est numerus
Elementorum Hebræorum,
non abs re fut. ut enim
XXII Litere introdu-
ctio ad Sapientiam,
&c. ita ad Sapienti-
am Dei, et rerum noti-
tiam fundamentum
fuit et Introductio
Libri Scripture Duo
et Viginii.
b Bell. de verb. Dei,
lib 1. cap. 11. de Li-
bro TOBIÆ. S. Ba-
silus in oratione de
Avaritia, Sententiam ex
Tobia d scriptam divi-
nam preceptum appellat
c S. Basil. hom. 11.
Lucam. & Serm. De Avarit. ἡ ἐξέτινος λέγον τ' ἐπιτολῆς, ἀπειθῶν, &c. ἰδενμο.
ἐν τῷ κού τῶνδε, &c. διὰ τοσούτου ἀποβῆναι τ' ἄπειρον σέ. d Prov. 3. ver. 27. & 3. e
Ffay 58. 7. Coccii Theaur. lib. 6. Art. 9. e S. Basil. de Spiritu Sancto. b Amos 5. 13. i Citir.
Sup. cap. 8.

As

As little to the purpose are the other objections that they (a) bring in favour of *Ecclesiasticus*, which they say (b) *S. Basil* believed to be written by *Solomon* himself. But they cite us such *Books* of *S. Basil*, as either be none of his, or else have no such matter in them. For in his own (c) *Works* he acknowledgeth no more then *Three Books* of *Solomon*, and nameth them, the same that we do.

a Can. loc. lib. 2. c.
11 Bellarm. de verb.
Dei, l. 1. c. 14.
b Citant Basil. con-
tra Eunomium lib.
4. & Reg. Rufus dis-
put.
c Basil. hom. 12. in
Princip. Proverb.

LXVI. To him we joyn *S. GREGORY NAZIANZEN*, surnamed The *DIVINE*, *S. Basil's* Contemporary, and Companion with him in his Studies. Who not only in the (a) *Collections* out of (c) *Origen*, (which they made together,) but in a *Peculiar Work* of his own besides, (which he wrote for this very purpose, and so (f) intitled it,) & hath clearly delivered himself, touching all the *Authentick, True*, and *Genuine Books of Holy Scripture*. Making the *Hebrew Canon* of the *Old Testament*, to be the *Rule* and *Square*, that herein the *Christians* are to follow; & counting only *XXII Books*, whereof He Numbreth *XII* to be *Historical*, & *V Metrical*, and *V Prophetical*; Naming them all in their Order; but making no mention at all of *Tobit* and *Judith*, or those that follow in the *New Catalogue*: which can, therefore have no other place in his *Ac-*

An. Dom. 376.
d Philoc. ut sup. n. 64.
e In quo Excerpta ha-
bentur studijs utilis.
Gr. Naz. Ep. ad Theo-
dorum Episcopum.
f Id. De civis et go-
nialis Libris S. Scri-
pturæ divinitus in-
spiratæ, in Libro
Carm. Δεχρυσ, &c.

Suscipit Sanctorum Numerum, Nomenque Librorum.
Et primum Historicos his Seno ordine, Quorum
Primum adest Genesis, dein Exodus, atque Leviticus,
Et Numeri, Legisque veterum repetita voluntas.
His Josua, Ceteraque, & Ruth Moabitæ sequuntur.
Hinc Nones, Decimusque tenent Gesa inscriptæ Regum.
Undecimo Annales veniunt, est ultimus Historia.
Sunt quoque Carmini Quinque; Horum primus Job est,
Proximus est huic David Rex, & Tres Solomonis,
Scilicet Ecclesiastes, & Proverbia, Cantus.
Post hos Sanctiarum max Quinque Volumina Patrum;
Ex quibus his Sex Libro retinentur in eas,
Olias & Amos Michæas, Isaiæque, Ionasque,
Abdias, & Nahum, abas, & Zephaniæ,
Aggeus lætus, Zacharias, & Malachias.
Hi primum Librorum; tenet Itaque Secundum;
Post hos Jeremias matris de ventre vocatus;
Ezechiel Domini Ribar; Danielque sapienter.
Hæc veris Septem ac Ter Quinque Volumina Patrum
Bina & Viginii Solymorum Elementa figurant.

|| Id. Ibid. Ne tra Collicibus fallatur Mens alienis. (Namque adscriptiis malis, falsi per argutos Legitimum hinc habes Numerum à Me, Librorum.)

or *Legitimate* Parts of the *Bible*. Against this evident Testimony of *S. Nazianzen*, there is nothing objected, But 1. That (*b*) he omitteth the *Book of Esther*, which we have answered (*c*) before; and 2. That he (*d*) alledgeth the *Book of Wisdom*, which nevertheless will not make it *Canonical*; and 3. That these *Verses* and all this *Catalogue* of the *True Scriptures*, is (*e*) *falsely imposed upon him*, which never any Man said before *Card. Perron*, who durst venture for a shift to say any thing. But we have little reason to believe him upon his own word, wherein we find him so often failing.

Card. Perron. Reliq. l. i. c. 50. p. 448.
e Num. 56.
d Du Perron. ib.

e Du Perron. ib.

An. Dom. 378.

LXII. Conform to the Testimony of *S. Basil*, and *S. Greg. Nazianzen*, is the *Canon of S. AMPHILOCHIIUS*, the Metropolitan Bishop of *Iconium* in *Lyconia*, an intimate friend to them both, and one of the *Fathers* that met together in the *Second General Council*. (*f*) *S. Jerome* say's, That of these *Three Bishops* he knows not which he should admire most, their *Secular Learning*, or their *Knowledge* in the *Holy Scriptures*. The *Epistle of Amphilochoius* is (*g*) extant, written to *Seleucus* in *Iambick Verses*, wherein he exhorteth him to the study of *Piety* and *Learning*, both *Humane* and *Sacred*. But among the *Sacred Writings* he giveth warning; that *Some* be added to them, which be altogether *False* and *Spurious*, and *some* intermixed, which do not *properly* belong unto them; and therefore that due heed be taken to distinguish well (*h*) between these *Three sorts* of *Books*. After this Ad-

f S. Hieron. Ep. ad Magnum. Nescio quid in illis primam admirari debeat Eruditionem Seculi, au Scientiam S. Script. g Apud Balsam. pag. 1082. edit. gr-lat.

h S. Amphilocho. Ep. ad Seleucum, inter Canonicas Epistolas a Balsamone Notar.

Quin maxime hoc quoque convenit te discere, Non tuto CIVIS esse credendum LIBRO, Qui BIBLICI nomen augustum ferat, Quandoque FALSO nominati sunt Libri: QUIDAM INFERMEDI vel propinqui terminis (ut sic loqueri) sunt Pseudeis Dogmati. (Intelligit sine Dubio Tobiam, Juditham & similes, quos Ecclesiasticos appellamus.) QUIDAM SPURII, Periculoseque admodum Tanquam Notha, sive adulterina nominata,

monition he reckoneth up for the *Books of the Old Testament* which were *Divinely inspired*, the same that *Nazianzen* had done before him;

him; and addeth, that other whiles the *Book of Esther* was named with them; (of which I have given an account before;) But other *Books* he nameth None; Concluding (after the Recital of these *Books* that appertain to the *N. T.*) That this is the *MOST TRUE* and *CERTAIN* *CANON* of the *DIVINE SCRIPTURES*. To which (*b*) he that wrote the *Expurgatory Index of Rome*, & (*c*) *Gretser* the *Jesuite*, will needs make the *World* believe that *Amphilochoius* added the *Book of Wisdom*, when in his Enumeration of *Solomon's Books* between the *Proverbs* and *Ecclesiastes* that *Addition* (as they say) is manifestly to be seen. But herein they abuse both themselves and their *Readers*. For though the (*d*) *Latine Translator* nameth *Wisdom* after the *Proverbs*, yet he cannot mean the *Book of Wisdom* (unless *Solomon* wrote *Four Books*, whereof both (*e*) *Amphilochoius* and that (*f*) *Latin Translator* himself say exprelly, that he wrote no more then *Three*.) but must be understood (as (*g*) *Melito* was before) to have added that *Word* as an *Exegetical Expression* only of the *Former*. And if we consult the (*h*) *Greek Text*, there is not so much as the *Name of Wisdom* in it, more then that *Solomon* is called a *Sage* or *Wise Person*; which he may well be, without being the *Author of a Book* that was written many hundred years after his time. But the (*i*) *Translator* of this *Poem* (which was sometimes attributed to *Gr. Nazianzen*, because it was so like to *his*) that rendred the

Inscriptionem Regis equidem habentia Sed Materie ratione vitiosissima. (Intelligit Apocryphos proprie sic dictos, de quibus supra num. 10.) ut ergo liquidi hos veris, tibi SINGULOS DIVERSITATE INSPIRATOS numerabo Libros Primarumque Partium Federis Scripta eloquar. (Etenim enim Omnes qui prius a Nazianzeno enumerati sunt,) & addit, Adhibuit istis Deinde ESTER aliqui.

— STO & JevdVezelO Káτων άν έη. 78 DEONVΔCΩV γορCΩV. — hic est Voluminis DIVINIUS Davi CANON certissimus.

a Id. Ibid.
b Joh. Mar. Bras. in Indice Rom.
c Gretf. Desl. l. i. c. 15.

d Trésque Soloponis Proverbia (Sapientia) Ecclesiastes, Cantionum Cantica. Ex versione Hervet.
e Τετς δ' αὐ Σολομῶν ἄμψιλοχῶν ἄμψιλοχῶν ἄμψιλοχῶν ἄμψιλοχῶν ἄμψιλοχῶν.
f Supra, num. 47.
g Amphilocho. Ibid.
h Τετς δ' αὐ Σολομῶν 78 Σοφῶν Παροιμῶν. ΕΚ κληρονομῆς, ἄσμεα δ' αὐτῶν ἀσμεατων.
i Jacob. Gillus apud Nazianzenum sic verit. Salomon, etiam Tres Libros, P. voluminis, Ecclesiast. Cantionum Cantica.

Greek

Greek Words without any such addition of Wisdom, hath been held to be as knowing and as wise a Man as *Gentian Hervet*; and (c) *Pineda* (whose acknowledgment we have to the same purpose,) as considerate in what he said, as ever was *Gretser*, or the Author of the Roman Purge.

c. Joh. Pineda in Ecclesiasten, prefat. c. 2. Sect. 19. *Idem, ecclesiasten confirmatur Testimonio Ambrosii Episcopi Ioni, qui in Carmina de SCRIP- TURA LIBRIS LEGENDIS, cum TRES Solomonis Libros numeret, tamen Sapientiam statim post Proverbia (in versione Herveti) simul cum Ecclesiaste & Cantico constituit. Quare necesse sit Sapientiam esse IPSA PROVERBIA, nisi Quaternarium Librorum Solomonis Numerum velis efficere.*

An. Dom. 380.

LXVIII. About this time S. PHILASTRIUS the Bishop of Bresse in Italy, and one of the Fathers in the Council of Aquilea, wrote his Book of Heresies, mentioned by (a) S. *Austin*. Wherein besides the General Censure which he gives of (b) *Apocryphal Writings*, not to be commonly read by all men, he reproacheth a certain sort of (c) *Hereticks* in particular, for using the Wisdom of the Son of Syrach; a sign that he accounted not the Book to be Canonical Scripture.

a S. Aug. in lib. de Hæres. Epist. ad Quod vult Deum. b Philastr. de Hæres. cap. de Apocryph. Statutum est ab Apostolis & eorum Successoribus non aliud legi in Ecclesia debere Catholica, nisi Legem, & Prophetas & Evangelia, &c. c Id. de Hæres. Prodicant. Hi Sapientie Libro utuntur Syrach illius, qui scriptus post Solomonem, id est, post multatempora, Librum unum de Sapientia.

An. Dom. 390.

LXIX. To these we may add (d) S. JOHN CHRYSOSTOM, the Patriarch of Constantinople, and a Man most exact in the Study and knowledge of the Sacred Scriptures. Who in his Sermons upon Genesis (e) acknowledgeth no other Books of the Old Testament, then what were first written in the Hebrew Tongue. The Books therefore that were afterwards written (first) in the Greek Tongue, (as all the Books were, that are now in Debate,) were with him no Canonical Books of that Testament. And again, in one of his Sermons upon the (f) Epistle to the Hebrews he reckoneth those Books

e S. Chryl. homil. 4. in Genes. $\pi\acute{o}\sigma\omega\upsilon\epsilon\iota\ \epsilon\iota\ \delta\epsilon\omicron\iota\ \beta\epsilon\lambda\omicron\tau\omicron\iota\ \kappa\alpha\iota\ \pi\alpha\lambda\alpha\iota\alpha\varsigma\ \delta\iota\alpha\kappa\omicron\upsilon\sigma\iota\varsigma\ \tau\eta\ \epsilon\theta\epsilon\lambda\omega\gamma\lambda\alpha\tau\omicron\upsilon\ \tau\eta\ \kappa\epsilon\ \epsilon\alpha\chi\eta\varsigma\ \eta\sigma\tau\omega\upsilon\ \sigma\tau\epsilon\lambda\epsilon\theta\epsilon\tau\epsilon\ \rho\epsilon\psi\epsilon\iota\ \kappa\alpha\iota\ \tau\omicron\iota\ \sigma\tau\epsilon\lambda\epsilon\theta\epsilon\tau\epsilon\ \delta\epsilon\ \nu\eta\ \mu\iota\ \nu\ \sigma\iota\omega\mu\alpha\lambda\omicron\gamma\eta\ \sigma\omega\tau\epsilon\upsilon\ \text{Omnes Divini Libri V. T. primitus Hebr. lingua scripti fuerint, & hec omnes nihil eorum fatentur. } f\text{S. Chryl. hom. 8. in Ep. ad Herb. } \epsilon\tau\epsilon\tau\epsilon\alpha\ \pi\epsilon\lambda\lambda\iota\ \epsilon\upsilon\delta\epsilon\ \epsilon\lambda\ \&c. \text{Aliam causam citum inspiravit admirabilem, ut eas exponeret, Esdras, inquam, & scit, ut componeretur ex illis. Postea autem curavit, ut LXX eas interpretarentur. Illi eas sunt interpretati. Accuravit Christus, Et assensit, Apostoli eas in omnes disseminant.$

only to appertain to the Old Testament, & to be translated by the Septuagint, which Esdras left behind him. Such therefore as he left not (and such were all which we now call *Apocryphal*) neither did they translate; nor did S. *Chrystom* acknowledg to be those Writings, which *Christ* and his *Apostles* received, and delivered over to the Catholick Church, for the Authentick Books of Divine Scripture.

LXX. But of all other the Ancient Fathers, S. HIEROME (who lived in the End of the fourth, and in the beginning of the fifth Century) is most plentiful in giving Testimony to the Truth, and to the constant Religion of the Christian Church, in this Matter. For herein he was the most diligent, and the most curious, among them all. A Man so highly esteemed for his knowledge and judgement in the Scriptures, that as his Latin Translation of them hath prevailed above all the rest, so his several Prologues before them have been generally received, and propounded in the Latin Church as a Rule (a) whereby to discern the Canonical Books from others; for which purpose, we shall find no Bible either Manuscript or Printed among us, (commonly set forth and used for the Vulgar,) wherein those Prologues are not added and placed in the Front of them all, which is at least a very great prejudice, (if it be not a forcing and concluding Argument,) against those Men that now Dissent from their Predecessours, and have made a Canon to condemn their own Bibles.

An. Dom. 392.

a Cajetan. in prefat. super Iosum ad Clem. 7. S. Hieronymo UNIVERSA Ecclesia Latina plurimum debet, non solum ad annotatas ab eo in Libris V. T. particulas tam adjectivas, tam ambigvas, sed etiam propter disertas ad Eadem Canonicas & non Canonicas. Idem in Comment. super Esther. Hoc in loco terminamus Commentaria Librorum Historiarum V. T. Non reliqui (viz. Judith, Tobias, &c.) à S. Hieronymo extra Canonicos Libros supputantur, & inter Apocrypha locantur, ut patet in Prologo Galeato. Bellram, de verbo Dei l. 1. c. 10. Sect. Postrem. Cajetanus sic argumentatur, Ecclesia 2. Libros recipit, quos B. Hieronymus recipit; eos reprobat, quos ille reprobat. c. Sancta Rom. Diss. 15. neque invenit Hieronymus in Prolog. Gal. asserit hos Libros contra scriptos non esse in Canone. Cajetan. in 10. caps. Ethieris. Ad limen Hieronymi reducenda sunt verba cum Conciliorum quàm Doctorum; & iuxta istam Sententiam, &c. Joh. Fr. Picus Mirand. de Fide & Ord. credend. theor. 5. Titulonium S. Hieronymi (quoad hoc) in Ecclesia Sacrosanctam habentur.

LXXI. For S. HIEROME both in these, and in many other places of his Works is so clear for our *Dignification* of the Canonical Books from those which we Number among the *Apocryphal*, that certainly we had far greater Reason to make honourable mention of his *Name* to this purpose in our *own* (a) *Article*, then the Masters of the *Church of Rome* have to preface their Ordinary *Bibles* still with his *Prologues*, wherein they are so often refuted. 1. (b) In his *Preface* upon the *Books of the Kings* (which he calleth his *Armed Prologue*,) having recounted *those Books*, for the onely True and Authentick Parts of the *Old Testament*, which *We* do; he excludeth all the Rest from the *Canon* of the *Scripture*. 2. (c) In his *Preface* before the *Books of Solomon*, he acknowledgeth no other *Book* to be *Canonical*, but what he had translated out of the *Hebrew Bible*. 3. (d) In another of his *Prologues* upon the *same Books*, he addeth thus much to the former, That **THE CHURCH** indeed *Readeth the Writings of Tobit, Fudith, and the Maccabees*; but that *She* doth not *Receive* them into the Number of *Canonical Scriptures*; and (e) That the *Books of Wisdom and Ecclesiasticus* are (or ought to be) read for *Popular Edification* in *Life and good Manners*, but not for the *establishing of any Doctrine* in the *Church*. 4. (f) In his *Preface* before *Ezra*, he rejecteth *all other Writings* from the *Canon of the Bible*, which the *Judaical Church* did not

a Artic. Eccl. Angl. 6.
b S. Hier. in Prolog. Galeato, five præfat. in Libr. Regum. Ita XXXII volumina supputantur, quibus quasi literis et cordis in Dei Doctrina, tenore adhuc et lactens viri iusti eruditur infans. Primum apud eos Libri vocatur Genesis, &c. Atque ita fiunt præter Patris Legis Libri Viginti Duo, id est, Moysi Quinque et Prophetarum Octo. Hagiographorum NOVEM, quanquam Nonnulli Ruth et Ci-moth inter Hagiographa Scriptitant, et hos Libros in suo putent Numero supputandos, ac per hoc esse præce Legis Libros XXIV, quos sub numero XXIV Seniorum Apocalypsis Johannis inducit, &c. Hic Prologus Scripturarum, quasi Galeatum Principium, omnibus Libris quos de Hebraeo vertimus in Latinum convenire potest, ut scire valeamus QUICQUID EXTRA HOS EST, inter APOCRYPHA esse Ponendum. Igitur Sap. quæ vulgo Solomonis inscribitur, et filii Syrach Liber, et Judith, et Tobias et Pastor NON SUNT IN CANONE. c Idem. prol. in Libr. Solom. ad Paul. & Euseb. Porro in eo Libro qui à plerisque Sapientia Solomonis inscribitur, et in Ecclesiastico, quem esse Jesu filii Syrach nullus ignorat, eorum temperant, TANTUMMODO CANONICAS SCRIPTURAS vobis emendare deliderant, et studium meum CERTIS magis quam DUBIIS commendare. d Idem. Prol. in Libr. Solom. ad Chromat. & Heliod. Tobias, Judith, et Maccabæorum Libris LEGIT quidem ECCLESIA, sed eos inter CANONICAS SCRIPTURAS non recipit &c. e Ibid. Sic & hæc duo Volumina legat ad edificationem plebis, non ad AUTHORITYATEM Ecclesiasticorum Dogmatum confirmandum. f Idem. præf. in Ezram. Que non habentur apud illos, nec designantur Quatuor Sententias sunt, præconi abscondita.

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acknowledge, or belonged not to that Number, whereunto the XXIV *Elders* alluded (a) in the *Revelation* of S. *John*. 5. In his (b) *Preface* upon the *Chronicles* having said, That **THE CHURCH** receiveth none of the *Apocryphal Books*, he concludeth; That therefore we are to have Recourse to the *Hebrew Text*, from whence both *Christ*, and his *Apostles* took their *Testimonies*. 6. In his (c) *Preface* upon *Jeremy*, the Reason that he rendreth for omitting the *Book of Baruch*, is, because the *Hebrew Church* neither read it, nor had it among them. 7. In his (d) *Preface* upon *Daniel*, he affixeth this Note to the *Stories of Susanna, The Song of the Three Children, and Bel with the Dragon*, That the *Fews* give no credit to them, as being no parts of *Daniel's Prophecy*, nor written in their Language. 8. Of (e) *Tobit* he saith, That they cut it off from the *Catalogue of Divine Scriptures*; and (f) of *Fudith*, That it was counted among the *Apocrypha*. 9. In his *Epistle to Paulinus*, having exhorted him to the study of the *Holy Scriptures*, and reckoned up all the *Books* that belong thereunto, (neither more nor less than we do,) he endeth his whole Discourse about them with this remarkable Sentence, (g) That *These Books* ought to be the *Rule of his life*, and his *continual Meditation*, being *not curious to know* or *seek after any thing besides*. 10. In his *Preface* (h) to the *Book of Esther*, he noteth, That the *Vulgar Edition* of it had contracted *many corruptions*, and that *Divers Pieces* had been *added* to it, according to *Mens fancies*, and conceits of what the *Persons* there na-

a Ut supra 72. ad lit. b.
b Idem, in præf. super Paralipom. Apocrypha nescit ECCLESIA. Ad Hebræos igitur revertendum est, unde et Dominus loquitur & Discipuli Exempla præsumunt.
c Idem, præfat. in Jerem. Librum autem BARUCH Notarii ejus, qui apud Hebræos nec legitur, nec habetur, prætermisimus.
d Idem, præfat. in Daniele. Daniel apud Hebræos nec Susanna habet historiam, nec Hymnum Trion- phorum, nec Belis Draconisque Fabulas; quas nos, quæ in toto orbe dispersæ sunt, PERU anteposito, easque jugulante, subijcimus.
e Idem, præfat. in Tob. Librum Tobie Hebræi de Catalogo Divinarum Scripturarum secantes, his que Hagiographa (scribi debet Apocrypha) memorant, manciparunt.
f Idem. præf. in Judith. Ad Hebræos Liber Judith inter Hagiographa (Apocrypha) legitur; cujus autoritas ad roboranda illa, que in contentione versantur, nihil idonea præstat.
g Idem Ep. ad Paulin. Maxime sessissima est Genesis, Patet Exodus, &c. (unque ad Apocalypsin.) Orate præter charissime, inter hæc vitare, ista meditari, nihil aliud nisi, nihil quærite. b Idem præfat. in lib. Esther. Librum Esther variis Transmutationibus confusit esse vitatum. Quæ vulgo de Archidiaconi Hebræorum recitatur, verbum è verbo expressis translati. Quæ Librorum Editione vulgata in variis hæc verba verborum scissuris trahit, addens et que extempore dici poterant, et audiri; post- euitum est Solularibus excogitare, &c.

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med might probably do or ſpeak: which he therefore corrected by the *Original*, and ſevered them from the reſt, as they now ſtand alſo diſtinguiſhed both in the *Vulgar Latin Bibles*, and in *Ours*. 11. * In his *Epistle to Læta*, giving her advice how to inſtruct her Daughter in godly and religious Exercifes, his directions are to have her altogether kept unto the *Diligent Reading of the Holy Scriptures*, rehearſing them in that order which he thought moſt fit for the ſame purpoſe. But among them all he ſpecificth nothing either of *Tobit*, or *Judith*, or *Wiſdom*, or *Eccleſiaſtics* &c. giving warning, That heed be taken of all *Apo-cryphal Writings*, and that they ought never to be read without great *Warineſs* and *Prudence*. 12. In his *Commentary upon (a) Ezechiel*, (which he wrote in his old Age,) he declareth himſelf to be of the ſame mind herein, which he had always profeſſed before. 13. Laſtly, (omitting ſundry other places that might be alledged,) in his (b) *Apologie* againſt *Ruffin*, he avoweth what he had formerly ſaid and written in his *Prologues* concerning this matter.

LXXII. The *Exceptions* that are made againſt all theſe clear *Testimonies* of *S. Jerome*, I find to be Six. 1. (a) That he ſpeaketh not ſo much here according to his *own mind*, or the *Canon of the Chriſtian Church*, as he doth according to the *Account* and *Canon of the*

Jews only. 2. (b) That he *varieth* in his *Number of the Books*, and is not *conſtant* to himſelf, ſometimes reckoning XXII, & otherwhiles XXIV belonging to the *Old Teſtament* 3. (c) That *when* he wrote all theſe *Paſſages*, which we have cited, he was not yet come to the *Maturity of his Studies*; being at firſt, upon his great affection that he had to the *Hebrew Tongue*, and his familiar Acquaintance with the *Jews*, (by whoſe help he *translated the Bible*,) brought to ſay, what he did, againſt the *Books* now conteſted, which, upon *better advice* taken about them, he would not defend, or maintain any longer. 4. (d) That he rejected no leſs the *Epistle to the Hebrews* belonging to the *New Teſtament*, then he did the *Books of the Maccabees*, &c. appertaining to the *Old*: and that therefore his Authority is no more to be regarded againſt the *One* then it is againſt the *Other*. 5. (e) That the *Church* had not at this time *determined* what the *Canon of the Scriptures* ſhould be, or at leaſt that he had not heard of it ſo ſoon: For when he was told, that the *Firſt General Council of Nice* had *Canoniz'd* the *Book of Judith*, he began preſently to tranſlate it, and receive it into the *Bible*. 6. (f) That having been afterwards more exactly inſtructed, he *changed* his mind, and *retracted* all that he had ſaid before. For in his *Apologie* againſt *Ruffin*, he *correcteth* what he had formerly written to the prejudice of thoſe *Pieces* that are annexed to *Daniel*; in his Preface upon *Tobit*, he *revoketh* what he had elſe where affirmed concerning the *Perfection of the Hebrew Canon*; In his *Prologue*

general, & en particulier, tout ce qu'il avoit eſcrit en ces trois Prologues. Car en ſon Apologie contre Ruffin il corrigé ce qu'il avoit dit au prejudice des fragmens de Daniel; en ſon Prologue ſur Tobie, ce qu'il avoit dit en general pour la perfection du Canon des Hebreux; En ſon Prologue ſur Judith & en ſon Expoſition du Pſeuvre 14: ce qu'il avoit eſcrit au prejudice du Livre de Judith; Bref en ſon Commentaire ſur le 23. d' Eſaie, ce qu'il avoit eſcrit auparavant contre l' autorité des Maccabees.

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I. 2

* Idem. in Ep. ad Lætiam. Diſcat primò Pfalterium, his ſe Canticus advocat, et in Proverbiis Salomonis erudiatur ad vitam. In Eccleſiaſte conſueſcat que mundi ſunt calcare. In Job virtutis & Patientie Exempla ſcitur. Ad Evangelia tranſeat, nunquam expoſitura de manibus. Apoſtolorum Acta & Epistolæ totâ cordis imbibat voluntate. Cùmque &c. mandet memorie Prophetas, Heptateuchum (id eſt, Quinque Libros Moſis, Joſuam, & Judices,) & Regum, & Paralipom. Libros. Exe quoque & Esther volumina. Ad ultimum diſcat Canticum Canticum, &c. Caveat OMNIA APOCRYPHA, & ſi quando ea, non ad Dogmatum veritatem, ſed ad ſignorum reverentiam, legere voluerit, ſciat non eorum eſſe, quorum Titulis prenotantur, multâque his admixta FALGUS. 1. & grandis eſt prudentie Animum in Luceo quereere. a Idem, in Ezech. cap 43. Gradus hujus Prophetatorum, vel XXIV Libri V. T. Debent accipi qui habebant Cytharas in Apocalypſi Johannis, & Coronas in Capitulis ſuis, vel &c. b Idem. in Apol. 2. contra Ruffinum. Omnes Prefationes V. T. quarum ex parte Exempli ſubjecti, hinc Rei Teſtes ſunt; & Superfluum eſt, quod in illis dicitur eſt aliter quàm ibi dicitur eſt, ſcribere. Incipiam igitur à Geneſi, cujus Prologus talis eſt, &c.

a Catharin. contra Marcianum. Scđ. de Lib. Maccab. Coſter in Ezech. de Lib. Canon. Coccius in Theſ. Tom. 1. 163. 4. Cuius in Locis. lib. 2. c. 11. Mar. Viſtor. in Schol. ad Ep. 116. Hieronymi. Noverſet) in epistola hi omnes) quod in Canone illis controverſos Libros non eſſe in Canon, quia de Hebræorum Canon, non de Eccleſie Canon id intelligit.

b Greſer. deſ. libr. 1. Coec. Theſ. l. 6. Coſſer. Apolog. p. 107. En adjoſſant au Canon des Hebreux deux Livres.

c Card. du Perron. Repliq. contre le Roy d' Angleterre, lib. 2. chap. 50. S. Jerome avant la par faire, Martin de ſes Hebreux ſoit indit a remuer cette pierre par le commerce qu'il avoit avec les Juifs de la Paſtine, &c.

d Card. Perron. Ibid. S. Jerome eſcrip. les Maccabees du Vieil Teſtament; Mais auſſi ſil eſtraste quand et quand l' Epitre aux Hebreux du Canon du Nouveau. Et Pourtant ſi ſon autorité vait pour l' excluſion de l' une de ces pieces, auſſi vait elle pour l' inſirmation de l' autre.

e Marian. Victor. in Epist. III. Hieron. Sixtus Senenſis l. 8. Bibl. har. 9. Melch. Canus in loc. l. c. 11. Bell. de v. Lib. lib. 1. c. 10. Scđ Admitto f Card. Perron ubi ſupra. S. Jerome, Leſtant depuis plus exactement inſtruit de la verité du ſens de l' Eſgriſe, changea d'avis & retracha & en general,

upon *Judith*, and in his *Exposition* of the *Psalms* he *retracteth* what he said before against the *Book of Judith*. And in his *Commentary* upon *Esay*, he amendeth his former judgment concerning the *Maccabees*. As much likewise do * they object against him, for the *Books of Wisdom* and *Ecclesiasticus*.

LXXIII. But all these *Exceptions* will not serve their turn; and there is not one of them, that is of force enough to invalidate *S. Jerome's* former *Testimonies*. 1. For First, the *Exception* which they make concerning the *Canon of the Hebrews*, (whereunto they would have his words so to relate, as if that *Canon* were different from the *Canon* of the *Christian Church*;) is but a *vanity* of those men that know not what else to say: For besides (a) *S. Jerome's* own *express words* to the contrary, we have the acknowledgment of (b) *Card. Bellarmine* himself, that herein *S. Jerome* can be no otherwise taken, then to have declared his mind as well concerning the *Canon of the Church*, as the *Account* and *Rule* of the *Synagogue*, which for the *Old Testament* ought not to vary one from the other: Nor was it then, or is it now in the power of *all the Churches* in the *World*, to make any *Book Canonical* to the (c) *Christian* which had not been formerly so to the *Jews*, from whom we must *Derive* all the *Ancient Scriptures* we have. *S. Jerome's* allegation therefore of the *Hebrew Canon* in this point, is a forcible *Argument* used by him (as it is by all the *Fathers* before) to justify the *Canon* of the *Christian Church*, which herein had no other to follow but the *Hebrew*. 2. The variation of his *Numbers* maketh no difference or augmentation of the

* Coccius Theol. lib. 6. a 17. Bellarm. de verb. Dei. lib. 1. c. 14.

a S. Hier. Prol. in Libros Solom. ECCLESIA legit quidem Judith, Tobia et Maccab. Libros, sed eos in toto Canonicis Scripturas non recipit. Sic Panarctum filii Syrach, & Pseudoepigrapham Sapientiam Solomonis legit (eodem ECCLESIA) ad edificationem PLEBIS, non ad veritatem ECCLESIASTICORUM Dogmatum confirmandum. Similiter, in Prol. Gal.

b Bellarm. de verb. Dei. l. 1. c. 10. Sect. Respondent. Respondent aliqui B. Hieronymum SOLUM dicere hos Libros non esse canonicos apud Judaeos, at certe in Prol. Gal. simul cum istis Libris V. N. numerat etiam Librum Pastoris, qui est N. T. & omnes SIMUL dicit non esse in Canone.

Non igitur de Canone Judaeorum tantum loquitur, &c. Admitto igitur Hieronymum in ea fuisse opinionem. c Rom. 3. 2. Quia crediti sunt illis Eloquia Dei. Rom. 9. 4. Quorum Adoptio est. & Gloria, & Testamentum, & Legistatio, & Promissi, Origen. Prol. in Cant. a quibus Eloquia Dei ad nos translata sunt.

Books. Some counted *Ruth*, and the *Lamentations* by themselves; some joyned the *One* to the *Book of Judges*, & the *Other* to the *Prophecy of Jeremy*. When these *Books* were severed, the *Total* made XXIV; when they were put together, the *Number* of all was no more then XXII; whereof (a) *S. Jerome* giveth an account in his *Prologue* upon the *Kings*; as likewise he doth of them, that otherwhiles reckon XXVII *Books* belonging to the *Canon*; which are in substance the same with the former. And take which of these *Three Numbers* we will, they are all *Exclusive* of those other *Books*, that we reckon among the *Apocryphal*; and leave no Room for *Card. Perron* to come in with his (b) *Two Books* of *Tobit* and *Judith*, who knew well enough (but that he intended to amuse his Reader) how to have made up the *Number* of XXIV, without them. 3. As to the *Maturity* of *S. Jerome's* *Studies*, He was no less then LXIII years old (c) when he translated the *Bible*, & wrote those *Prologues* that are now set before it; having been formerly brought up under the best (d) *Learned Men* of the *World* that flourished in his time, and living in great honour (e) and estimation among them all. Nor can it be reasonably imagined, that at these years he should be ignorant in the *Canon of the Scriptures*, (that were then generally received by the *Church*;) who at the same time had not only translated them, but wrote so many *Illustrations* and *Commentaries* upon them, being in that

a S. Hier. in Prol. gal. supra citato. Ita sunt pariter V. T. Libri XIII. id est, &c. quatuordecim namque Ruth et Cinth in suo patem Numero sapientandos, ac per hoc esse Præter Legiti Libros XXIV, &c. Porro Quinque Litæ duplices apud Hebræos sunt; unde et Quinque d. Præterque Libri Duo sunt estimantur, Samuel, Malachim (id est Reges,) Dioborastomim (id est, Paralipomen.) Filii et Jeremias cum suis Lamentationibus. Hi separatum sumpti faciunt cum reliquis XXVII. b Du Perron lib. 1. cap. 50. c S. Hier. de Scrip. Eccl. ubi in præfatione Canon. id est, Transfessi Principibus XIV. (qui incidit in A. D. CCCXCII.) hæc scripsi, &c. N. T. Juxta Græcorum fidem reddidi, Petrus juxta Hebræorum translati, &c. d Didymus Alex. Gr. Niffonus Gr. Nicæanus. e Eusebius. Antioch. Amphilo. Leon. Damasc. Leon. Andros. Nudol. Augustinus Hipp. El. Luc. Dext. & alii quam plurimi, inter quos Paulinus Ital. & Constantinus Aquil. Episcopi.

behalf more curious and diligent, then in any of his other Studies. But let it be, that he came to a greater *Maturity* of Judgement in his later time, yet if that *Maturity* of his judgement in *other Matters*, altered not his former assertions in *this Particular*, what advantage hath the *Exception* of the *Cardinal* got against him? Then what time will he assign for the *Maturity* of *S. Jerome's Studies*?) will the *Cardinal* go by his own Age, or whose else?) For when he wrote his (a) *Prologues* upon *Tobit* and *Judith*, he was not much *Older* then when he wrote (b) his *Prologues* upon the *Kings* and the *Proverbs*; nor was it above *Five* years following, (c) when he is said to have written his pretended *Comment* upon the 44th *Psal.* Two years after this, he wrote (d) against *Ruffin*; and *Seven* years after that, (e) he wrote his *Notes* upon *Esay*; which was *Eleven* years before his (f) *Death*. More times or *Writings* then *these*, wherein *S. Jerome* manifested the *Maturity* and *perfection* of his *Judgment*, *Monsieur du Perron* assigneth not: And let any man take which of *these* he will, he shall be never the nearer to that purpose, for which they are produced. For *S. Jerome* both in *these*, and in some *Other Writings* of a *later Date* then *these*, besides divers that he wrote about the *same time*, was all ways *constant* to himself, and to his dying day *retracted* nothing of what he said *before* concerning the *Doubtful* and *Apocryphal* condition of the *Books* now contested between us: which I shall by and by making evident in our Answer to the* *Sixth Exception* against him. In the mean while his desire of knowledge in the *Hebrew Tongue*, and his *Conversing* for that purpose with the *Learned Masters* among the *Jews*, was so far from being any *Reproach* to him, that above all the *Latine Fathers* he hath most deservedly been *commended* and *honoured* for it ever since: And to whom should he rather have gone for the *Original*

Which is one of the times assigned by the *Cardinal*, for the perfection of *S. Jerome's Studies*.

b Anno 392. c Which is another of the times named us by the *Cardinal*.

d Anno 402. Which is the *Cardinal's* third writing assigned out of *S. Jerome*.

e Anno 409. Which is the fourth time set forth by the *Cardinal*.

f Anno 420. *Actis* sue 91.

* infra.

ginal Books of the *Old Testament*, then to *these* whom the *Apostles* and all their *Successors* in the *Church* before him, had acknowledged to be the *First* *Depositories* that God appointed to keep † and preserve his *Oracles*? 4. That *S. Jerome* rejected the *Epistle* to the *Hebrews* from the *Canon* of the *New Testament*, no less then he did the *Maccabees* and *Tobit*, &c, from the *Old*, is an Assertion more *bold* then *true*; for his Authority is express in rejecting the *One*, and so far* from excluding the *Other*, that oftentimes he cites (a) the *Epistle* to the *Hebrews* under *S. Paul's* Name, and urgeth it as an *Authentick Book* of the *New Testament* which he never did the *contested Books* as any *True Parts* of the *Old*. Nor did he ever doubt of that *Epistle* (b) himself, but said only, that some (c) *others* doubted of it, and that *divers* of the *Latine Church* received it not, (as they of the *Greek Church* always did,) who being but certain † *Particular* and *Private Men*, and they also doubting rather of the (d) *Author*, then of the *Epistle*, make little or nothing against it. But as for *Tobit* and *Judith*, with the rest of that *Order*, we have not only *S. Jerome*, or some other *Particular Persons*, but the *Universal Consent* of *Jews*, *Greeks*, and *Latines* and all, to exclude them from being any the *True*, and *Authentick Books* of the *Ancient Scriptures*. 5. To say, that the *Church* had not yet *determined* what their *Canon* of *Scripture* should be, is to deny the *Catholic Testimony* of the *Church*, and the *Common Consent* of those *Fathers* (before alledged to the contrary,) who

|| Rom. 3. 2.

† S. August. contra Faustum. lib. 12. c. 22. Et quid est aliud holiqueo genis ipsa Judaeorum nisi quaedam SCRITURA Christianorum.

Epistolam ad Hebraeos ad Testimonium ECCLESIAE? Idem in Enarr. Psal. 40. Judaei tanquam CAPSARI Nobis sunt. Nobis Codices portant. Et in Psal. 56. Librorum nostrorum facti sunt, quomodo bene? Sicut post Dominum Codices ferre.

* S. Hier. Epist. ad Dardanum. Nos et Adac. & Ep. Pauli. ad Hebr. recipimus.

a. S. Hier. adver. Jo. vin. 12 c. 2. Com. in S. Matth. lib. 3. c. 21. Com. in Galat. lib. 3. c. 1. Com. in Titum. lib. 1. c. 2. Epist. 126. ad Fray.

b Canon. loc. lib. 2. c. 11. Negamus Hieronymum accepit hoc loca (quod est FALSISSIME in Pinguis) hinc sententiam. c. S. Hier. Ep. ad Paulin. Paulus Apostolus ad 7.

† S. Hier. in arg. super Epistola ad Titum. Heretici sunt qui eam repudiaverunt. Vide Thomam super ea, Epistola. Ad idem de Scrip. Eccl. Trissula autem que scribitur ad Hebraeos non est ex literis prophetis sibi terminisque distinctam, sed est eum thesaurum Tertullianum, Luce juxta Quodiam, vel Clementis Rom. quem AIGENT sententias PAULI proprio ordinasse Severus, vel certe quia PAULUS scriberet ad Hebraeos, & propter invidiam sui apud eos nominis. Usitatum in provincia salutationis anglicanae, Scribitur ad Hebraeos Hebraeis tabulae, id est, SACRO SACRO de scriptura, &c.

scribit Ecclesiae, Officium ad Hebraeos à diversisque extra numerum positum. † S. Hier. in arg. super Epistola ad Titum. Heretici sunt qui eam repudiaverunt. Vide Thomam super ea, Epistola. Ad idem de Scrip. Eccl. Trissula autem que scribitur ad Hebraeos non est ex literis prophetis sibi terminisque distinctam, sed est eum thesaurum Tertullianum, Luce juxta Quodiam, vel Clementis Rom. quem AIGENT sententias PAULI proprio ordinasse Severus, vel certe quia PAULUS scriberet ad Hebraeos, & propter invidiam sui apud eos nominis. Usitatum in provincia salutationis anglicanae, Scribitur ad Hebraeos Hebraeis tabulae, id est, SACRO SACRO de scriptura, &c.

¶ *Sci enim alioquin, et ex eo quod affirmi, Porphyrius contra Danielis Prophecia multa dixisse, vocatae hujus rei testes, Contra Rufin. Apol. 3.*
 a S. Hier. praf. in Davielem. Eusebii & Apollinarius pari sententia responderunt, &c. unde et nos ante annos plurimos cum veteribus Danielis, has rationes obilo praenotavimus, significantes eas in Hebraeo non haberi. Etenim quosdam meum Praeceptis indignam mihi, quasi ego decurrerim Librum, cum Origines, & Eusebii, et Apollinarius, aliique Ecclesiastici viri et Doctores Graecae, has ad dixi Visitationis non haberi apud Hebraeos faterentur, nec se debere respondere Porphyrio pro his, quae nullam Scripturae auctoritatem praebent. b Idem Apol. citata. Qui istiusmodi Nanas confecturam, & Scripturae Hebraicae veritatem non vult recipere, audiat libere proclamantem, Nemo enim cogitat legere quod non vult.

(1c) Praefat. suam c Idem ad Chrom. & Heliod. praefat. in Tobiam. Mirari non desino Exactionis vestrae instantiam, Exigitis enim ut Librum Chaldae Sermonis conscriptum ad Latinum scriptum transferam, Librum nique Tobiae, quem Hebraei de Catalogo Divinarum Scripturarum secantes, his quae Hagiographa (legere oportet Apocrypha) memorant, manciparunt. Faci satis desiderio vestro, non tamen meo studio. Arguunt enim nos Hebraei, et impugnant Nobis, contra suorum Canonem Latinis aurius ista transferre. Sed melius esse iudicavi Pharisaeorum displicere iudicio, et Episcoporum iustitibus deservire, insitit ut potui. d Idem praf. in proverb. Librum Tobiae legit quidem ECCLESIA, sed non inter Scripturas Canonicas non recipit. e Praef. citat. in Tob. Librum Tobiae ita quae Hagiographa memorant, manciparunt Hebraei.

for them to that degree; but he appealeth to || what he had formerly noted against Porphyrie out of Origen Eusebii and Apollinarius, together with other famous men in the Church, (a) who held not themselves bound to answer for these stories, that had no Authority of the Holy Scriptures; And in the end he concludeth for the (b) Verity of the Hebrew Bible, and that Copy of Daniel's Prophecie, which they only allow, not without some indignation against those men, that will not rest, and be contented with it. 2. Secondly, In his Preface upon Tobit he (c) yieldeth to the desire of certain Bishops that importuned him to translate that Book out of Caldee into Latin contrary to the mind of the Jews, who did not only exclude it out of the Scripture Canon (wherein S. Jerome joyn'd with them,) but were utterly against the Translating and the Use of it at all, (wherein he disagreed from them,) choosing rather to please his friends, and to follow the mind of those Bishops that were instant with him for that purpose, then to content the Rabbins that so eagerly opposed it. For he accompted the Book to be a good and a holy Book, though he held it not to be Canonical, no more then the (d) Church of his time did. And so far is he from Retracting any thing here, that in satisfying the desire of others, he professeth freely, that he did not so well satisfy himself in the translation of such Books, as belonged not to the Canon of the Bible: For that either he, or the Jews reckoned it among the (e) Hagiographa (which is the Third Classe

of the true Books appertaining to the Old Testament,) f Th. Hebraei Libram as the word is now Printed, or was formerly Written, in the Copies now given us of S. Jerome's Prefaces and Epistles, this is a contradiction in (f) adjecto, & a most manifest Error in the Scribe plainly confest so to be both by (g) the Ordinary and Interlineary Glofs, and

Tablie & Judithae prologis dicitur, quod apud Hebraeos inter HAGIOGRAPHIA leguntur, quae DEAN-VESTAS ERROR est; & APOCRYPHA, non HAGIOGRAPHIA est legendum. Quis Error in omnibus quos vidimus Codicibus invenitur, & involvit (ut puto) expectat & Devotionis Exscripturae, qui Devotissimas Historias horrebant enumerare inter Apocrypha. Nam quod his Error multis veteris aevi Codicibus occupaverit, ostendit Magister Historiae Scholasticae Petrus consistor in Historiae Iudaicae, ubi dicitur hic Liber apud Chaldaeos inter Historias computatur, & apud Hebraeos inter Apocryphas; quod dicit Hieronymus in Prologo, qui se incipit, XXII Literas. Si ergo alicubi in Prologo super Iudith legitur inter Hagiographa vultum Scriptoris est. Nam quum Hieronymus in Prologo Galeato post Exemplarum Canonice Librorum dicit, "Hic Prologus Scripturarum quasi Galeatum Principium omnibus Libris, quos de Hebraeo vertimus in Latinum, convenire potest, ut scire valeamus quicquid extra hos est, inter Apocrypha esse ponendum; igitur Sap. quae vulgo Solomonis inscribitur, & Liber Jesu filii Syrach, & Iudith, & et Tobias, et Pastor non sunt in Canone; quomodo credendum est illum postea in illis prologis scripsisse INTER HAGIOGRAPHIA, et sibi ipse contradicere? Si quis praetera Librarii ex nomine Hieronymi verba in dictis Prologis perpendit, animadvertat illum scripsisse APOCRYPHA, non HAGIOGRAPHIA. Dicit enim in Prologo TOBIAE; "Exigitis ut Librum Chaldae Sermonis conscriptum ad Latinum Stylum transferam, Librum utique Tobiae, quem Hebraei de Catalogo Divinarum Scripturarum secantes, his, quae APOCRYPHA memorant, manciparunt. In Iudith autem ait, Apud Hebraeos Liber Iudith inter APOCRYPHA legitur, cuius auctoritas ad roboranda eae que in contentione veniunt, nimis idonea iudicatur. Cum itaque dicit Hebraeos Secere Tobiam de Catalogo Divinarum Scripturarum, auctoritatem nimis idoneam iudicari; si inter HAGIOGRAPHIA numeraret, et non inter APOCRYPHA, contraria videretur in eodem loco scripsisse. Sed, ut dixi, Scriptores hoc nomen APOCRYPHA horrentes devotione ac pietate quadam, rejecto APOCRYPHA, HAGIOGRAPHIA Scripserunt. Glossa ordinat. in exposit. Prolog. B. Hieron. in Libr. Tob. ad verbum Apocrypha. vel Hagiographa. Alia Litera habet apocrypha quod melius est, quia Hieronymus in Prologo Galeato numeratis Libris Canonice, inter quos iste non est, insert, Quicquid extra his est, inter Apocrypha est computatum. Et postea, Glossa quaedam scribitur super istum locum, quae talis est: Potius & Verius dixisset inter Apocryphas, vel large accipit Hagiographa, quasi Sanctorum Scripta, &c.

by Comestor, (a) Hugo the Cardinal, (b) Brito, (c) Tostatus (d) Driedo, (e) Catharin, and (f) Others. Moreover after this Preface written upon Tobit, S. Jerome both in his Proeme upon *Fanias, and in his Commentaries, a Hugo Cardinal. in Prolog. Super Tobiam. b Brito in Exposit. Prologi. c Tostatus in Prolog. Galeat. quest. 29. d Driedo. lib. 1. de Scriptura S. cap. 4. e Catharin. Annotat. adv. Cajetan. p. 48. f Garf. Calarza Hisp. Episcopus Cauriensis, Instit. Evang. l. 4. c. 1. ubi, Tobias Iudith, Baruch, &c. — Quos omnes Patres Orthodoxi Patres & Principes, Apocryphas non numerarunt, ut exor. et Hier. in Prolog. ad Tob. & Iudith; quomodo in Codicibus nostrum est, & pro Apocrypha Hagiographa leguntur, &c. Legendum igitur Apocrypha, quae memoris consuetudinis sunt. * S. Hier. Praefat. in Jonam circa Annum 398. Liber quoque Iudith licet non habeatur in Canone, tamen quia scriptus ab Ecclesiasticis viris, tale quidem memoretur.

a In Dan. c. 8. Si cui tamen placet Tobie Librum recipere. Circa An. 400.

b Lib. 13. in Ezech. circa Annum 412. Viginii Quatuor Libri Veteris Instrumenti Est. In historia veteri sunt Moysi 5. Libri, et Josue, et Judices Ruth quoque et Esther Sam. & Reg. Paralip. & Extra juncto sibi pariter Nehemiah Alios non numerat.

c Pref. in Judith. Postulationi vestre immo Exactioni acquiescit, & sibi occupacionibus, quibus vehementer avertat, hanc nam lucubracionem dedit.

d Accipite Judith viduam, castitatis exemplam, &c.

e Ibid. Quia hunc Librum Synodus Nicena in Numero Sanctorum Scripturarum legitur computasse.

* Dion Carth. in Tob. Extensè sumendo Scripturas -- & infra ad lit. d.

f Ibid. Apud Hærens Liber Judith inter (non Hagiographa, — Vide quæ annotata sunt ad pag. 83. —) ad Apocrypha legitur.

g Vid. Cujus auctoritas ad rationem illam, que in contentione veniat, minus idonea judicatur. In Suppl. de Princip. fol. 109. c. 12. Hæc S. Liber. tandem ex Jæna reformatus est. idemque alibi de eodem Libro dicitur. Erat in Censura præf. Hier. in Judith. Non affirmat approbationem fuisse hunc Librum in Synodo Nicena, sed ait. Legitur computasse. Idem in Epist. Hier ad Furium. Au certe dicitur fuisse, dubitare se subscripsisset, cum ait. Legitur computasse. Lindan. præf. l. 3. c. 3. Quod mihi dubitatis suspitionem subministrare videtur.

upon (a) *Daniel* and (b) *Ezekiel* declareth himself to be of the same mind, which he had profess'd before in his *Prologues*, as well touching this *Particular Book*, as others of the like condition. 3. Thirdly in his *Preface* upon *Judith*, for ought that can be seen there, he *revoketh nothing*: and though the (c) *Request* of his Friends was so *pressing* and *urgent* upon him, that at last he condescended to their desires, and translated *that Book* out of the *Caldee* (wherein it was first written) into the *Latin Tongue*, which he did the rather, because there were good (d) *Examples* of *Piety*, *Chastity* and *Magnanimity* in it, and because the same (e) went, that the *Council of Nice* had *numbered* it among other *Holy Writings*; yet all this makes it not *Canonical Scripture*, nor did he ever acknowledg it so to be. For there may be many *Excellent Rules* and *Examples* of *vertuous Actions* in sundry *Holy Books*, over and besides those that properly belong to the *Holy Bible*; and the *Council of Nice*, or some particular person in that *Council* might not only *cite* such a *Book*, but *reckon* it likewise among * the *Sacred Scriptures* (as we in the *Church of England* and other *Reformed Churches* do at this day,) without allowing it the *same honour* and *authority* that the *Scriptures* themselves have, which we only acknowledge to have been written by the *Prophets* and *Apostles*, as they were *infallibly* directed by the *Holy Ghost*. For this honour the *Book of Judith* had not; and *S. Ferome* here (f) says, that it was counted among the *Apocrypha*, having no (g) *Authority* to establish matters of *faith*, about which any *Controversie* should arise. Besides, he is not (h) *certain* whether

the *Nicen Council* computed it among other *Holy Scriptures*, or no; but if they did, he doth not say, that they * counted it to be a *part* of the *Canon*, from which both here and hereafter he always excluded it; as in his (a) *Commentaries*, and (b) *Epistles*, written after his time, doth evidently appear. As for his *Commentary* upon the 44th Psalm, (which it his (c) *Epistle* to a Roman Virgin,) it makes no more for *Judith* then that *Judith* is a *Sacred Story*; and this it may well be, without having any *Canonical* or *Divine Authority* given to it; as in the same *Epistle* (d) *Susanna* likewise is highly commended for a *vertuous Woman*, and yet her *story* was never counted by *S. Ferome* to be *Canonical Scripture*. For *Ruth* and *Esther* elsewhere he brings (e) *undeniable Reasons* that they are *true parts* of the *Canon*; but for (f) *Judith* & (g) *Susanna* he never brought any; which makes a very great difference between the *One* and the other. 4. Fourthly, the *Exception* which is brought out of his *Commentaries* upon *Ezay*, is no better then all the former. For though this (h) *Commentary* was written long after his *Prologus Galeatus*, and the first *Book* of the *Maccabees* be there allowed under the name of *Scripture*; yet his (i) *Commentary* upon *Ezekiel* was also written long after this *Commentary* upon *Ezay*, and the *General Name* of *Scripture* is oftentimes given both by *Ancient* and *Modern Authors*, as well to such *Books* which they held to be *Apocryphal*, as to the *Canonical Books* themselves, a.

* Hugo Cordin. in Prol. Judith. [Computasse] ad informationem morum. Dion. Carth. Proem. in Tob. -- Extensè sumendo Scripturas Divinas, puta pro omnibus Libris in Biblia contentis, & de Deo tractantibus, liber est, sicut & Liber Judith, inter Divinas censetur Scripturas. Lud. Carbill. Hist. Lib. de Resit. Theol. 13. Neque dicit Hieronymus, Judith à Canon. Nic. inter CANONICAS Scripturas fuisse receptam, sed Legitur, inquit, illam Synodus annoverasse Judith inter Scripturas SACRATAS, non tamen dicit Inter CANONICAS; Et debemus esse, an Id fecerit Synodus Nic. Cordin in Actis illius Concilii, quos nos habemus, hoc non invenitur.

a S. Hier. in Agg. 1. Sicut & in Judith, (si quis tamen vult Librum recipere,) sic parvuli, &c. Idem, in Ezech. l. 9. c. 30. & l. 13. c. 14. supra citatis & in Dan. 8.

b Id Epist. ad Furium. Legimus in Judith, (si cui tamen placet Volumem recipere,) viduam &c. Id Epist. ad Lætan superius citat. e Id Ep. 140. ad Principiam, Ruth, et Esther, Judith, tunc gloriabantur, ut Sacris Voluminibus nominatim imponerent. Citat. d Perron. d B. Quam miræ Susanne, quod interpretatur Lilium, que candore pudicitie sponsa sancti componitur, & coronam spiritum manant in gloriam triumphantis. e In Prol. gal. & præf. f præf. in Judith. A Cædels inter Hærens computatur, sed ejus auctoritas minus idonea judicatur ad rationem, &c. Tostar. Part. in Parisiis. q. 2. Hic Liber nullius auctoritatis solido est. Sic n. aliter. g S. Hier. præf. in Dan. Que nullam S. Scripture auctoritatem præbet. Serar. in Tob. Prol. 5. & in Maccab. præf. l. 2. Schænius, Tobiasque Hieronymus non probat. h Du Perron Repliq. 443. En ce Commentaire composé il y a long temps depuis le Prologue de l'histoire il allégué le 1. livre des Maccabées avec le titre d'Apocryphe. i Supra citat. ubi Prolegomenum Galæanum nemo.

d. S. Hier. Prolog. in
lib. S. Rom. Iudith,
& Tobie & Maccabeorum Libris legit
quidem ECCLESIA,
sed eos inter Canonicas
Scripturas non reci-
pit. Idem in Chron.
Euseb. l. 2. ubi in
Libri Maccabeorum
inter DIFTAS Scri-
pturas non recipiuntur.

e. Idem Dico. Prolog.
hinc duo volumina leguntur ad edificationem
non plebis, non autem
ad auctoritatem Ecclē-
siasticorum Dogma-
tum confirmandam,
neque enim inter Ca-
nonicas Scripturas re-
cipiuntur.

f. Coccius in The-
saur. lib. 6. arr. 17.

g. Melch. Canus in
loc. lib. 2. c. 14. Cer-
conferantur sub titu-
lo Hieronymi Commen-
tariis in Psalmos; Et
verò B. Hieronymo tri-
buere manifestissime
ignorantia est.

h. Sixt. Senenf. Bibl.
l. 4. verbo Hieronymi
Insuper Sermonis
horum Commentar.
bibulogis & soluz-
fimis ubique scilicet a
pijs Hieronymi
abhorret— Sunt qui
existimant, eos ab in-
certo impostore necis
negligēte invenit
esse conuictos.

i. S. Hier. de Script.
Euseb.

k. Idem. in Prologo
Gal. Hier. Prologus

Scripturam quasi Galeam Principium, omnibus Libris quos de Hebræo veritate in Latinum, con-
vertit post; et sic volumus, qui post extra hos est, inter Apocrypha esse ponendum. Igitur Sap.
Iudith, Tobie &c. non sunt in CANONE.

mong(d) which S. *Ferome* never counted the *Maccabees*. And the same *Answer* will serve to clear the *other* like *Exceptions* that are made concerning (e) the Books of *Wisdom* and *Ecclesiastical*; but when to this purpose they produce his (f) *Commentary* upon the *Psalms*, they bring in a (g) *false witness*, and confute S. *Ferome* by a (h) *bold Impostor*. And thus have we made it to appear, (otherwise then *Cardinal Du Perron* pretended) that S. *Ferome* was always *constant* herein to himself. For in the year 392. he (i) avowed his *Translation of the Bible*, before which he placed his *Prologus Galeatus*, (k) as a *Helmet of defence* against the *Introduction* of any *other Books*, that should pretend to be of *Equal Authority* with it. Nor many years after he wrote his *Prefaces* upon *Tobit* and *Judith*, and therein he changed not his mind. About the same time he wrote his *Commentary* upon the *Prophet Haggai*, and his *Epistle to Furia*, wherein the Book of *Judith* remaineth *uncanonized*. In the year 396. he wrote his *Epistle to Leta*, and therein he is still *constant* to his *Prologue*. About the same year he wrote upon the *Prophet Jonas*, where the Book of *Tobit* is kept out of the *Canon*. In the year (400. or somewhat after) he wrote upon *Daniel*, and there *Susanna*, *Bel*, and the *Dragon*, have no authority of *Divine Scripture*. And at the same time he wrote his *Apologie* against *Ruffin*, where he referreth to his *former Prologues*, and expressly denieth any *Rejection* of them. About the year 403. he wrote upon *Esay*, where he revoketh nothing. And in the later end of his age he set forth his *Commentary* upon *Ezechiel*, wherein he acknowledged no more *Books of the Old Testament*, then he had counted before; but continued his belief and judgement herein to the day of his *death*, which followed not long after.

LXXIV. To S. *Ferome* we may add his Ancient and most (a) intirely beloved Friend, (tho after ward his (b) open and professed Adversary,) RUFFINUS; a Man, when time was, even in S. *Ferome's* (c) own account, eminent both for *Sanctity* & * *Learning*, and not only made *equal* to him by S. (d) *Augustin*, (who endeavoured to *renew* their *friendship*;) but in divers respects likewise *preferred* before him by (e) *Gennadius*, who lived not long after them both. Among other of his Works we have his *Exposition of the Christian and Apostolical Symbol*, which he did so well, that it got the *Approbation* above all others, that had been written upon it afore his time. In this (f) *Treatise* he numbred the *Books of the Old and New Testament*, as S. *Ferome* did, and the *Books of Tobit*, *Judith*, *Wisdom*, *Ecclesiastical*, and the *Maccabees*, he excludeth from

Av. Dom.

398.

a S. Hier. Ep. 3. ad Florent. Ruffinus in-
dicanda mihi genu-
mitatis caritatis cau-
tione est. Et Ep. l. 4.
41. ad Ruffin. Quare
ego non tua illis
sermone ad con-
fessionem &c.

b Idem in Apol. 1.
contra Ruffin. No-
vum malitie genus,
&c. sub Antiquitate
inimici insidias de-
prehendi. Nam tunc
inimicus obicit, que
tunc amicus laudave-
rat.

c Id. Ep. ad Florent.

Noli nos Ruffini estimari virtutibus, in illo conspicies expressa Sanctitatis vestigia. — Satis habeo, si splendorem illius imbecillitas oculorum meorum ferre sustinet. * Id. Apol. 3. contra Ruff. Quæ tantum habes Græci Latiniq; Sermonis Scientiam. d S. Aug. Hieronym. Ep. 93. apud Hier. Acrimie dolorum simulis sodior, dum cogito inter Vos, quibus Deus hoc ipsa. quod utroque astrum optavit, largum prolixamque concesserat, ut conjunctissimi mella S. Scripturam pariter lambereis, sic tante amaritudinis irrepisse pervicaciam, &c. e Gennad. de Script. Ecclē. Ruffinus, Aquilensis Ecclesie Presbyter, non minima pars fuit Doctorum Ecclesie, et de transferenda de Græco in Latinum elegans ingenium habuit. Maxima parte Græcorum Bibliothecam Latinis exhibuit, Basilii, Gregorii Nazianzeni, &c. Proprio autem labore, imo gratia Dei & Dono, composuit illos Ruffini Symbolum, ut in ejus comparatione alii nec exposuisse creduntur. Scripti & Epistolæ ad Ruffinum Dei hortatorias multas. — Historie Ecclesiæ ab Eusebio scripte addidit decimum et nundecimum Librum. Sid et Obtrusatori opusculorum suorum (i. e.) Hieronymo respondit duobus voluminibus, arguens et convincens e, Dei intuitu, & Ecclesie utilitate auxiliante Domino, ingenio aggressus, illum vero emulationis stimulo incitatum, ad obloquium stylam vertisse, j Ruffinus in Symb. Apoll. Sect. 3e. 36. Is ergo Spiritus Sanctus est, qui in V. T. Legem & Prophetas, in N. vero Evangelio & Apostolos inspiravit, unde et Apostolus dicit, Omnis Scriptura Divinitus inspirata utilis est ad docendam. Et idè que sunt Novi ac Veteris Testamenti volumina, que secundum Majorum Traditionem per ipsam Spiritum Sanctum inspirati creduntur, & E. C. CLESIIUS CHRISTI TRADITA, compertis videtur in hoc loco, EVIDENTI NEMERO, sicut ex Patrum Monumentis accepimus designare. Eaque Veteris Testamenti PRIMO omnium MOysi Quinque Libri sunt traditi, Gen. Ex. Levit. Num. Deut. post hos JESUS NAFFI, JUDICAM simul cum RUTH. Quatuor post hec Reg. Libri, quos Hebræi dies numerant, PARMIP. Librorum, & EZRA Libri Duo qui apud illos singuli computantur, & ESTHER. Prophetarum vero ESALAS, HIEREM. EZECH. & DANIEL; præterea XII PIGPH. Librorum sunt; JESU quoque, & PSALMI DAVID singuli sunt Libri; Solomonis vero tres Ecclesiæ traditi, PROVERBULUS. CANT. CANTIC. IN HIS conclusunt Librorum Numerum V. Testamenti. Novis vero quatuor Evangel. &c. As we number them. Hæc sunt que PATRES veteri CANONE. præbuerunt. LX quibus FIDEI NOSTRÆ Assertionis conjure voluerunt.

the Canon of the Bible all in the Name, not of himself only, but of the CHURCHES of CHRIST, and the ANCIENT FATHERS, to whom the Canonical Books were so delivered. For he makes (a) Three sorts of writings in the Church, distinguishing every one into their several and proper Class; the First Canonical, the Second Ecclesiastical, & the Third Apocryphal; of all which we have said enough (b) before. And we have nothing to note further here, but that for (c) all the Books of the New Testament, as they are now commonly numbred, (and among them, S. Paul's Epistle to the Hebrews; the Epistle of S. James; the Second of S. Peter; the Second and Third of S. John; the Epistle of S. Jude, and the Apocalyp.) we have the CONSENT of the ANCIENT CHURCH expressly delivered to us by Ruffin; who was better acquainted with it, then some later Men have been. In which regard, they that pretend to the same Antiquity for severing these Books from the New Testament, which we do for distinguishing the other from the Old, have not the like Reason on their side. For let them shew such a Testimony for themselves, if they can, as this of Ruffin's is for Us, (which neither they, nor any Man else shall be able ever to do,) and then we will grant, that the Ordinary Exception against us hath some Reason in it, which now hath none at all, when our Opposites return upon us and say, that we have as little Reason to sever Tobit and the Maccabees, &c. from the Canon of the Old Testament, as some other Men have to divide S. James, or S. Jude, &c. from the Body of the New.

a Idem, ibid. Sciendum tamen est, quod & alii Libri sunt, qui non CANONICI, sed ECCLESIASTICI à Majoribus appellati sunt, ut est Sapientia Solomonis, & alia Sapientia, que dicitur Filii Syrach; qui Liber apud Latinos HOC IP SO generali VOCABULO ECCLESIASTICAS appellatur, que vocabulo non Auctor Libelli, sed Scripturae Qualitas cognominata est. EJU SDEM ORDINIS est Libellus Tobie, & Judith, & Maccabeorum Libri. In N. vobis T. Libellus qui dicitur Passionalis, sive Hermetis, &c. Que omnia legi quidem in Ecclesiis solentur, non tamen PROFERRI AD AUCTORITATEM EX HIS FIDEI CONFIRMANDAM. Ceteras vero Scripturas APOCYPHAS nominantur quas in Ecclesiis legi solentur. Hec nobis à PATRIBUS, ut dixi, tradita.

b Suprà Num. 60.

c Ruffin. in Sym. ubi Suprà. Novi vobis Testamenti Quatuor Evangelia, Mat. Marc. Luc. Job. Actus. Ap. quos descripsit Petrus, Pauli Apostoli Epistola Quarta decim, (quæ absque Epistola ad Hebr. tantum esset Tridecim.) Petri Apostoli Epistola Duæ; Jacobi Fratris Domini; & Apostoli Jacobi, Jude una; Johannis tres; Apocalypsis Johannis. Hec sunt, quæ PATRES inter CANONICAS considerant, &c. * But this no Church Synod ever aid; only some particular persons have been

LXXV. But

LXXV. But against the Testimony of Ruffin they have certain Objections to make besides. 1. That* he was but of small account among others in whose time he lived. 2. That † he was unskilful and ignorant in the Ancient Traditions of the Fathers. 3. That he was blemished with the Errors of Origen. 4. That (a) when he wrote his Treatise upon the Apostles Symbol, he was S. Ferome's Disciple; but afterwards retracted his opinion, and reproached S. Ferome himself for rejecting the History of Susanna, and the Song of the Three Children, together with the Story of Bel and the Dragon, from the Canon of the Bible. 5. And Lastly, that he confuted his own Doctrine, (b) when in the same Treatise upon the Symbol he quoteth the Book of Wisdom under the Name of a Prophet.

LXXVI. 1. To the first of these Objections, the Account (noted (c) before) that S. Ferome, S. Augustin, and Gennadius made of him, besides, the Credit that he had with (d) Paulinus, and the Approbation that he received (even for this very Treatise) from (e) Pope Gelafius, is a sufficient Answer. 2. The Second is refuted by the Tradition of all those Ancient Fathers, whom we have in their several Ages produced before him, and in particular by the writings of S. Hilary, S. Cyril, S. Athanasius, and Melito, who delivered the same Doctrine that He did, as they had received it from (f) their Ancestors. 3. To the Third we say that as (g) Origen was accus'd of many more Errors then he had, (for his Works were much corrupted

ranie; d'autant que le Pape Gelase parloit des oeuvres ou versions dogmatiques de Ruffin; comme il fait le Commentaire sur la Synode, &c. f Vide Num. 47, 55, 56, 57, 58. g Sixt. Sen. l. 4. Verbo Origines, eorum cum illis tantisque esset Origines, quæ non tam libenter horum præteritis passus est, fraude ac vitio Hereticorum; qui omnia ejus Opera innumeris hæresibus contaminant, ut sed prætextu ac favore Noninis Origines impias cogitationes suas jactans persequatur, & eos lib. recitavit. Quam hereticorum adulationem multi vel non animadvertentes, vel natibus cæcitate illi off. argitis, quam hereticorum depravationis credentes, Origines cum Operibus suis inter Hereticos reputant.

* Mr. Victor. in vi. tr. S. Hier. Ruffinus: inter doctos quidem haberi cepit.

† Melch. Canus in loc. l. 2. c. 11. ad 2. Ruffinus (pace laboris dictum sit) Patrum Traditiones ignoravit. a Card. du Perron Repliq. p. 441. & 442. Il n'y a jamais eu aucun Auteur Latin, qui se soit licencié de révoquer l'autorité du livre des Maccabées, avant S. Ferome, & Ruffin après lui, pendant qu'il fut son Disciple, mais s'étant depuis rendu son ennemi, il lui fait Reproches sur le sujet particulier des Histories de Susanna, et Bel, et du Cantique des Trois

c Num. 74.

d Paulin. Episcopus Nolan. in Epist. 9. e Sixt. Sen. in Bibl. l. 4. verbo Ruffinus. e Gelaf. Papa, in decret. De Scriptis Apocryphis. Du Perron, Repliq. liv. 1. ch. 33. p. 19. Car quant à ce qu'on alléguent, que le Pape Gelase approuva les opuscules de Ruffin, exceptes les choses que S. Ferome y avoit reprises; est une vaine & fautive garantie; d'autant que le Pape Gelase parloit des oeuvres ou versions dogmatiques de Ruffin; comme il fait

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there is enough besides in the *Canonical Books* themselves, to verifie *Ruffin's* Citation; which is clearly drawn from † the *Prophecies of Daniel*, wherunto the saying of *Christ* hath reference in || *S. Matthen*.

† Dan. 12. 13.

Qui Dormi sunt, fulgebunt quasi splendor firmamenti; & qui ad iustitiam evadunt multos quasi Stelle in perpetuas eternitates. || *S. Matth. 13. 43. Tunc iusti fulgebunt sicut Sol, in Regno Patris Eorum.*

a Clem. Alex. lib. 2. pæd. c. 3. Theodoret. in Exposit. ejus. b S. Cyr. de habit. virg. Idem, lib. 1. Epist. 3. ad Cornel. Idem, Serm. de Lapfis, aut aliis. c S. Cyril. Alex. l. 3. in Julian. d S. Amb. in lib. de Tob. c. 1. e Iren. apud Euseb. l. 4. c. 22. Tertullianus de Præscriptionibus Cypr. Ser. de Mortalitate, Hilarius in Psal. 127. Amb. Ser. 8. in Psal. 118. Basil. l. 5. contra Eunomium. Epiph. har. Anomatorum. f Athan. Orat. 3. in Arianos. Clem. Alex. Strom. 1. Cypr. Ep. 94. ad Pom. g Amb. de bono Morris, & l. 2. in Lucim. Iren. li. 3. c. 25. h Basil. Ep. ad Chil. Prat. illi præmissa in editione vulg. Oratio Manassis, nec non 3. & 4. Esdræ à quibusdam Patribus citantur. i Clem. aut alius in Can. Apostolorum. Theodoret. in Dan. c. 11. k S. Jud. Ep. v. 14. Iren. Clem. Al. Athenag. Tertul. Cypr. Lactant. Sulp. Sev. Proclus, Piellus, citati à Bolduco l. 1. c. 14. l Orig. l. 10. in Ep. ad Rom. Qui Pastorem Hermetis Divinitus inspiratum esse putavit. Euseb. hist. l. 3. c. 2. Hier. de Script. Russ. in Sym. Tertul. de Oar. Clem. Alex. l. 6. Strom. Athan. de Decret. Syn. Nic. Cassian. Collat. 13. c. 12. Iren. l. 4. c. 37. m Hier. in Saphoniam c. 1. Legimus Josephum & Prophetiam illius conveniens Historiam. Idem, l. 12. in Ecliam c. 45. & l. 5. in Ecliam. c. 23. & l. 9. in Ezech. c. 29.

LXXVII. In the mean while we deny not, but that the *Ancient Fathers* have often cited these *controversed Books*, some under the Name of *Divine Scriptures*, and others under the Title of *Prophetical Writings*. So (a) *Clemens of Alexandria*, and *Theodoret* cite the book of *Baruch*; (b) *S. Cyprian* the Books of *Wisdom* and the *Maccabees*, besides the History of *Susanna*; (c) *S. Cyril* the Book of *Ecclesiasticus*; and (d) *S. Ambrose* the Book of *Tobit*, with *Many More* to the like purpose. And we acknowledge also that (e) *divers* of them have quoted the Book of *Wisdom*, in particular, under the Title of *The Wisdom of Solomon*. But all this will not make these Books to be of *Canonical*, & *Infallible Authority*; which is a privilege that was reserv'd (for the *Old Testament*,) to the *Law* & the *Prophets* only, that were delivered to the *Ancient Church* of the *Jews*. For we can produce many of the *same Fathers*, and sundry *others*, that have in like manner alledged (f) the 3^d & (g) 4th Book of *Esdras*, the (h) *Prayer of Manasses*, (i) the 3^d Book of the *Maccabees*, (k) the *Prophecy of Hecoch*, (l) the *Pastor of Hermes*, and (m) the *Antiquities of Josephus*. All these, (which notwithstanding those *Fathers* of the *Catholick Church*, and the *Doctors* of the

Roman Church, themselves account to be but *Apocryphal Writings*,) we shall find cited by *Ancient Authors*, some under the Name of *Scripture*, and some under the Titles of *Sacred* and *Divine Scriptures*, other some with the Epithets of *Revelations*, *Prophecies*, and *Holy Inspirations* added to them; All which they may well be in a *large* or *Popular sense*, and yet never be of that *Absolute* and *Canonical Authority* that * *Moses* and the *Prophets* are. For we trust that neither *Pope Nisbolus* the First, nor *Pope Innocent* the Third, nor *Gratian*, nor the *Gloss* upon the *Decretals*, nor *Card. Bellarmine* himself, ever intended to make *Canonical*, and *Absolutely Divine Scripture* either of *S. Augustin's* and other the *Fathers Sentences*, or of the *Pope's Epistles* and *Decrees of Councils*, when (a) they attributed the general Name of *Divine* and *Holy Scriptures* to them. Which they did only (b) to distinguish them from *Profane* and *Secular Writings*. And in that sense we acknowledg those Books, which are now in debate between them and us, to have been cited, and termed by sundry of the *Fathers*, *SACRED*, and *DIVINE*, and *HOLY SCRIPTURES*: whereof they made no other use, then to sever them from *Common Books*, and to illustrate the *proper* and *Canonical Scriptures* by them. For where at any time they come to speak di-

* S. Luc. 16. ver. 29. Habere Moysen & Prophetas, audiant illos, &c. Et cap. 24. ver. 27, & 42.

a Nic. 1. Epist. ad Mich. Imper. Severus Patrum Divinitus inspiratas. Innoc. 3. c. Cum Marthe. extrâ de celebrat. Miss. versus finem. Super quo respondemus, quod cum SACRÆ SCRIPTURÆ dicat Autoritas, quod injuriam facit Martyri, qui orat pro Martyre (Sententia est S. Augustini Serm. 17. de verbis Apostoli) idem est de ratione consimili, &c. Gratianus in Decreto Juris Canon. Dist. 19. c. 6. In Canonici.

Inter Canonicas SCRIPTURAS Decretales Epistole commemorantur. — DE INCANONICIS SCRIPTURARUM solentissimum indagatur Autorem sequitur, inter quas non ille fuit, quas Apostolica sedes habere, & ab ea aliis mererent accipere Epistolas. Johannes Andreas Author Glossæ super Decretal. in c. Cum Marthe. §. Tertio loco SACRÆ SCRIPTURÆ hic appellatur SCRIPTA AUGUSTINI, unde hæc deservunt. Bellarm. de Concil. autoritat. l. 2. c. 12. Licet Canones Conciliorum & Pontificum Decreta distinguantur & polytonantur — Scripturæ Divinæ cum SVO MODO sunt & dici possunt, SCRIPTURÆ SACRÆ & CANONICÆ, quo modo VII Synodus dist. 3. vocat Decreta Concilii, Divinitus inspiratas Constitutiones. b Melch. Canus loc. l. 5. c. 5. Innocentius vocat Augustini SACRAM SCRIPTURAM appellatis, quemadmodum Leges Pontificæ SACRÆ dicuntur, ut à Legibus principum distinguantur. Bellarm. de Conc. l. 2. c. 1. §. Duo secundum Decreta Pontificum dicuntur SCRIPTURÆ SACRÆ, ut distinguantur à Prophetiis, & Conciliis, ut distinguantur à Scriptis Patrum, que non sunt Regalæ. Loylius Sacerdot. theol. l. 1. c. 17. Non vocat quæquam, quod Patres ex his Libris faciunt testimonia. Item non propter à non sequitur Eos inter Libros Canonicos collocasse, non magis quam Libros Iudeos, &c.

diſtinctly and accurately, there they make a difference between the *One*, and the *Other*, ſorting either of them into their own peculiar *Clafs*, and allowing no *Divine* or *Canonical Authority* (in that (a) ſence wherein *Divine*, and *Canonical* is ſtrictly and properly taken,) but to thoſe *Books* only, which were conſign'd to the *Church*, for *Absolute* and *Infallible Rules* of *all our Religion*, by the *Special Appointment* of *God* himſelf. In a larger and general ſence (as *Divine* is applied to *Holy* and *Divine Matters*, and *Canonical* to the *Rules* of *good Life* and *Manners*; or to the *Confirming* of us in that *Faith*, which is *found- ed* upon the *Infallible Scriptures* alone,) we (b) ſcruple not to call the *Debated Books*, *Holy* and *Divine Scri- ptures*, no more then the *Fathers* did; and though we make them not of *equal Authority* with the *Canonical Books* of *Moses* and the *Prophets*; yet this honour we do them, that we bind them up with our *Bibles*, for the good and religious uſe which may be made of them by all Men; otherwhiles we read many parts of them in our *Churches*; and we prefer them before any *private Writings* or *Books* that are not *Canon- ical* whatſoever.

LXXVIII. And here we conclude the *fiſt Four Centuries*. In all which time, the greateſt Searchers into *Eccleſiaſtical Antiquities*, are not able to produce any *Council*, or ſo much as the *Testimony* of any *One Father*, who purpoſely treating, and declaring the exact Number of all the *Books* that properly belonged to the *Old Teſtament*, did not either expreſſly exclude, or at leaſt omit, *thoſe* which are now made *Equal* to the *former*, by the *New Canon* of the *Roman Church*. For it is not enough, to bring the *Sayings* of any *Eccleſiaſtical Writers*, which will evince nothing more, then, whiles they were diſcourſing upon other matters that they made an *honourable mention* of ſome *One* or

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Two of theſe *Books*, and cited a *few Sentences* out of them, which either in ſo many words, or in the ſame ſence are to be found in the *Canonical Books* them- ſelves. But the *Queſtion* is, whether ever any *Church*, or *Ancient Author*, during theſe *Fiſt Ages* can be ſhewed, to have profreſſedly made ſuch a *Cat- alogue* of the *True* and *Authentick Books* of *Scripture*, as the *Council of Trent* hath lately addreſſed, and obtruded upon the world; which will never be done. In the mean while, they all ſpeak ſo per- ſpicuouſly for *our Church-Canon*, (and to that pur- poſe we have produced their ſeveral and joynt *Teſ- timonies*;) that there can be no denial of their *A- greement* herein with us. We will therefore end this *Chapter* with the *Preface* that *Amphilochius* made (a) before to his *Verſes*, (for it is worth the *Repeating* again,)

Non tunc curvis eſt credendum Libro,

Qui venerandum Nomen S. Scripturæ præferat;

By which words he giveth us a fair intimation, that there were in *his* time, (as there are in *Ours*;) *Cer- tain Books* annexed to the *Bible*, that bare the *Name* and *Venerable Title* of *Divine Scriptures*, which yet ought to be *Distinguished* from them, as not having the ſame *Essentials*, *Approbation*, and *Auth- ority*, that the *Genuine* and *Canonical Books* had. And this is the true *Senſe* and *Scope*, at which all the *reſt* of the *Fathers* aimed, both thoſe that have been cited before, and thoſe that ſhall follow after.

a Numb. 67.

a Vide Num. 1. & 2.

b Bellarm. de verbo Dei lib. 1. c. 10. Sect. Ecclesia. Notandum est, Chremittum non negare hos Libros esse bonos & Sanctos, & dignos qui legantur; sed tamen non esse tales, ut ex illis forma arguenda duci possent, &c.

CHAP. VII.

The Testimony of the Fathers in the Fifth Century.

LXXIX. **WE** begin this Century with S. AUGUSTIN, who though he lived in the Churches of *Africk*, where their common *Latin Bibles* and their *Greek LXX*, had those *later Books of Tobit* and *Judith*, &c. annexed to them, as *Theodotion* first collected them, and set them forth in one Volume; and though he was (a) ever willing to keep the *Translation*, which they had there, according to the *Septuagint*, still in use, and to preserve that privilege and honour to these *Additional Books*, which by long use and continuance they had gained (in those parts of the World especially,) (b) to be read and published to the people, as having many good *Rules of Life*, and *Canons of Religion* in them; yet he was always careful, to set that *Mark of Distinction* upon them, which might sever them (in many very weighty and considerable respects,) from the *Books and Canon of the Hebrew Bible*; whereunto he allowed a far greater pre-eminence, (both in regard of *infallible verity*, and *unquestioned Authority*,) then he ever did to the *other*; and herein agreed with all the *Fathers of the Christian Church* that had been before him. For the clearing whereof, we will first set down what he said to this purpose, *himself*; and then examine what *others* object, and would fain make him say to the contrary.

LXXX.

LXXX. 1. The (a) *Fathers* that held *Ezra*, *Nehemiah*, and *Malachy* to be the *last Prophets*, (after whose time, untill the coming of *Christ*, there was no other,) held likewise this Conclusion; That (b) *those Books* which were written, during all that space of years, wherein there was *no Prophet seen in Israel*, cannot properly be said to belong to the *Canon of Scripture*, or to have *equal Authority* with those *other Books*, which by *God's special will* and inspiration were set forth before. Of these *Fathers* S. *Augustin* was one from whose (c) words, concerning the Cessation and Expiration of all *Prophetical Writings* after the days of *Ezra*, and *Malachy*, the same Conclusion will undeniably follow, That till the Time of *Christ*, (who said as much himself,) there were no *more Books* to be reckoned, that had any such *Canonical Authority*, as the *former had*. And so far was he from admitting *those Books*, which *they* wrote that were no *Prophets*, into the *Canon of God's divine and indubitate Oracles*; that (d) what the *Prophets* wrote *themselves*, without a special Inspiration, and precept of *God* to that purpose, he excluded from it; making a clear *distinction* be-

a Vide Num. 4. & Num. 53.

b Euseb. in Chron. lib. 2. Ad *Ezram* & *Nehemiam* usq; *hactenus* *Canonice* *Hebraice* *Scripturæ*. Et ad Ann. primum *Selenici* juxta versionem S. *Hieronimi*. *McCabeorum* *Historia* *Græcorum* hinc supputat *Regnum*, *verum* *hi* *Libri* *inter* *Divinas* *Scripturas* *non* *computantur*. Idem, lib. 8. demonstr. *Evangelii* *sub* *initio*. *Ab* *illo* *tempore* *usque* *ad* *tempora* *Servatoris* *nullum* *ex* *stat* *Sacrum* *volumen*. Item, *Seder* *Olam* *interp.* *Genebr.* *An.* 52. *Med.* *et* *Post.* *notui* *sunt* *Hagg.* *Zach.* *&* *Malachias*. *Quo* *tempore* *cessavit* *Prophetia* *de* *Israël*. c S. *Aug.* *de* *Civ.* *Dei*. 17. c. ult. *Toto* *autem*

illo *tempore*, *ex* *quo* *revertunt* *de* *Babylone*, *post* *Malachiam*, *Aggeum* *&* *Zachariam*, *qui* *tunc* *prophetaverunt*, *&* *Ezram*; *non* *habuerunt* *Prophetas*, *usque* *ad* *Salvatoris* *Adventum*; — *Propter* *quod*. *ipse* *Dominus* *ait*, *Lex* *&* *Propheta* *usque* *ad* *Johannem*. — *Malachiam* *verò*, *Aggeum*, *Zachariam*, *&* *Ezram*, *etiam* *Judei* *reprobi* *in* *Autoritatem* *Canonicanam* *receptos*, *novissimos* *habent*. *Sunt* *enim* *&* *Scripta* *Eorum*, *sicut* *Aliorum*, *qui* *in* *magna* *multitudine* *prophetarunt*; *preparati* *ea* *scripserunt*, *que* *AUTORITATEM* *CANONIS* *obtinerunt*. Et lib. 19. cap. 26. *usq;* *quod* *hoc* *tempus* *Prophetas* *habuit* *populus* *Israël* *qui* *cum* *multi* *suarent*, *paucorum* *&* *apud* *Judeos*, *&* *apud* *Non* *Canonice* *Scripta* *relinentur*. Et l. 17. c. 1. *Hoc* *totum* *tempus* *est* *Prophetarum*. d Idem, *de* *Civ.* *Dei*. l. 18. c. 38. *In* *ipsa* *Historia* *Regum* *Judee*, *&* *Regum* *Israël*, *que* *res* *gestas* *continet*. *de* *quibus* *eidem* *Scripturas* *Canonice* *credimus*, *commemorantur* *plurima* *que* *ibi* *non* *explicantur*, *&* *in* *Libris* *aliis* *inveniri* *dicuntur*, *quos* *Propheta* *scripserunt*, *&* *alicubi* *Eorum* *quoque* *Prophetarum* *Nomina* *non* *taceant* (*intelligit* *Samuelem*, *Nathan*, *Gad* *Prophetas* *de* *quibus* *1. Chron.* *29.* *29.* *&* *Abiſib.* *ac* *Idonem*, *una* *cum* *Semaiâ*, *idem* *Prophetas*, *de* *quibus*, *2. Chron.* *9.* *19.* *&* *12.* *15.* *Item* *Solomonem*, *de* *quo* *17. de* *Civ.* *Dei*, *c.* *20.*) *Non* *tamen* *inveniantur* *in* *CANONE*, *quam* *Populus* *Dei* *recepti*. *Cujus* *rei*, *factus*, *causa* *me* *latet*, *nisi* *quod* *ego* *Christiano*, *etiam* *ipſos*, *quibus* *ea*, *que* *in* *autoritate* *Religionis* *esse* *debent*. *Sancius* *atq;* *Spiritus* *revelabat*; *aita* *sicut* *hominis* *historia* *diligentiâ*, *aita* *sicut* *Prophetas* *Inspiratione* *Divinâ* *scribere* *potuisse*; *atq;* *hec* *ita* *justis* *DISTINCTA*, *ut* *illa* *tanquam* *IPSIS*. *Ita* *verò* *tanquam* *DEO* *per* *ipſos* *loquenti* *judicarentur* *esse* *trouendâ*; *ac* *ſic* *illa* *poterent* *ad* *adveritatem* *cognitionis*, *hec* *ad* *Religionis* *autoritatem* *in* *qua* *autoritate* *caſſoditur* *CANON*.

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tween Every Writing that was compos'd only by *Humane Diligence*, (as all the contested Books were,) and those that were set forth by *Divine Revelation*; in the *AUTHORITY* whereof the Certain *Canon of Scripture* consisteth. 2. Nor was there herein any difference between *S. Augustin*, and the *Fews*, or between the *Hebrew Canon* and the *Christians*; For when it was objected to the *Christians*, (a) that they produced their *own Canon of Scriptures* for themselves, he appealeth to those *Fews* who were the *Christians* professing *Enemies*; and acknowledgeth no other *Canon*, whereupon the *Christian Faith* and Religion was founded, then what the *Fews* had still preserv'd intire and uncorrupted amongst them, having learned from *S. Paul*, * that the *Oracles of God* in the *Old Testament* had been all committed to their *Custody*, where they were kept without any *mixture* or *Confusion* of other *Writings*; & from *Christ* (b) himself, that the (c) *Law of Moses*, and the *Books of the Prophets*, (to which only he referred as to his (d) *own Witnesses*), comprehended (e) *all the Scriptures*, that before his time had been Penned and set forth by *Divine AUTHORITY*. 3. Of the *Greek Septuagint Bible*, (as it was first set forth in the time of *Ptolemaeus Philadelphus*), (f) *S. Augustin* acknowledged no more *Books*, then what were then Translated out

a S. Aug. in Psal. 40. Si aliquis peccavit inimicis, & dicit, vos vobis Prophetas scripsistis, profertur CODICES JUDAEORUM. Judaei tanquam Captivi nostri sunt: stidentibus vobis Codices portant. Apud illos sunt Prophetae & Lex, in qua Leges, & in quibus Prophetis Christus predicatus est. Idem in Pla. 56. Propterea adhuc Judaei sunt, ut Libros nostros portant ad Confusionem suam. Quando enim volumus ostendere Paganis prophetatum Christum, profertur Paganis istas Literas. Quia OMNES ipse LITERAS, quibus Christus prophetatus est, apud Judaeos sunt; OMNES IPSE LITERAS habent Judaei. Profertur CODICES ab inimicis, ut confundamus alios Inimicos. CODICES portant Judaei, unde CREDIT Christiani, Libros nostros fuisse. Idem, lib. 12, contra Faust. cap. 13. Et quid est aliud bodie que gens ipse Judaeorum, nisi quadam Scribitoria Christianorum, bajulans Legem & PROPHETAS ad testimonium asseritionis ECCLESIAE? Item, lib. 18. de Civit. Dei, cap. 41. At vero gens illa, illa populus, illa civitas, illa respublica, illi Israelite, * QUIBUS CREDITA SUNT ELOQUA DEI, nullo modo p[ro]phetas cum veris Prophetis pari Licentia considerant, sed coronas inter se, etque in nullo dissentientes Sacram Literarum veraces ad eis agnoscebant, & t[er]ribantur Autor. b Vide Num. 31. c S. Luke 24. 27. d Aug. lib. 2. contra Gaud. cap. 23. Hanc quidem Scripturam (sic veram) non habent Judaei SICUT Legem, & Psalmos, quibus DOMINUS inclinatam potestatem tantum TESTIBUS SUI, e Idem, de unit. Eccl. c. 16. Dimittunt Exclusionem suam in profecto Legi, in Prophetarum predictis, in Psalmorum Cantibus, hoc est, in OMNIBUS CANONICIS SANCTORUM LIBRORUM AUCTORITATE. f Idem, de Civit. Dei, cap. 42. His Sacras Literas etiam Ptolemaeus Rex Egypti ipse fudit, & hinc Petrusque ab Alexandria Pontifex dicitur fieri sibi Scripturas. His et cum idem Pontifex missis Libris, post eum ille Interpretes postularit, & dicit sibi et Septuaginta duo, &c.

of the *Hebrew Copies* sent from *Jersusalem*; where neither *Tobit* nor *Judith*, nor any of that *Class* were to be found; for (what ever *Genebrard** saith of his own head to the contrary,) those *additional Writings* were brought in afterwards, and used only by the *Hellenist Fews* abroad at *Babylon* and *Alexandria*, from whom they were, in time following, commended to be read by the *Christians*, but never made equal with the other *Sacred Scriptures*, as they are now set forth in the *Roman Septuagint* by the Authority of *Sixtus Quintus*, which is an Edition of *that Bible* many ways depraved. 4. Fourthly, *S. Augustin* (a) gives the *Authority* of all *Canonical Scripture*, that he held *needful* to be known, to the *Revelation* that *Christ* made of it first by his *Prophets*, and afterwards by *Himself*, and his *Apostles*; among all which these *New Canonical Books* cannot be reckoned. And so many *Testimonies* (omitting divers others,) we produce out of *S. Augustin*, against the *Roman Plea*, that is made for them in general. 5. Then in particular, against the *Canonizing* of the *Books of Judith*, we produce his special Exception. (b) That the Occurrences mentioned and written in it, were *not received into the CANON* by the *people of God*. To which *Canon* he had before appeal'd. 6. Against the *Sovereign Authority* of the *Wisdom of Solomon*, & *Ecclesiasticus*, we produce the difference that he (c) maketh between *them*, & the *true Books of Solomon*, (whereof he numb'reth but *Three*, that the *Old Canon* acknowledgeth,) reckoning *these* among the *Can-*

* Genebr. Chron. l. 2. p. 190. col. 2. Videtur in hac 7. Synodo Hierosolymitana. Secundus Canon S. Scribitur, in quo hi Libri recensentur. To which purpose he produceth *Genebrard* (lib. 2. p. 190. c. 2.) who receiveth the recital of *Ptolemaeus's* Epistle: in which he mentioneth the sending of *divers other Books* to him, besides the *XXII* that belonged to the *Hebrew Bible*. But *Genebrard* abuseth his Reader. For *Epiphanius* said no more, then what he had out of some *uncertain Story*, that there were sent *XXII genuine Books*, and *LXXII Apocryphal*; which will not help *Genebr.* at all.

a S. Aug. de Civ. Dei. lib. 11. cap. 3. Filii Dei dicitur per Prophetas deinde per semetipsum, postea per Apostolos, QUANTUM SENSUS ESSE JUDICAVIT, loquutus S. SCRIPTURAM CONDIDIT, que CANONICA nominatur, EMINENTISSIMA AUCTORITATE, cui fidem habemus de his Rebus, quas ignorare non expedit, nec per nos ipsos posse idonei sumus. b Idem, de Civit. Dei, lib. 18. c. 26. Quae conscriptae sunt in Libro Judith, sane in CANONEM SCRIPTURARUM Judaei non receperunt. And of what they received nor, he afterwards giveth this reason, (cod. lib. cap. 38.) speaking of other like Books. Non invenitur in Canone, quae Populus Dei recepit, — quia alia sunt homines historica diligentia, alia sunt Prophetae inspiratione Divina scire potuerunt; illa ad libertatem cognitionis, haec ad Religionis Auctoritatem pertinuerunt; in qua Auctoritate custoditur Canon: praeter quem, &c. c S. Aug. de Civ. Dei, lib. 17. cap. 20. Solomon Prophetas etiam reperit in suis Libris, qui TRIS recepit sunt in Auctoritatem CANONICAM, Proverbia, Ecclesiasticus, & Canticum Canticularum. Alii vero DNO, quoniam unus SAPIENTIA alter ECCLESIASTICUS dicitur, propter eloquii novitiam similitudinem, ut Solomonus dicitur ab illius CONSUETUDO. Non autem esse ipsius non dubitant Doctiores — Et adversus contradicere non tanta firmitate profertur.

nical Scriptures themselves, and *those other* among such *Ecclesiastical Writings*, only as by *CUSTOM* had prevailed, to be (*b*) *Read* in publick Congregations under the *Name* of *Solomon*; and were therefore to be (*c*) *preferred* before all *Treatatours* upon the *Scriptures*, whatsoever: which is an honour that we deny them not, but allow it to them, our selves. Yet we allow them not the *same* degree and *equality* of honour, that the proper *Canonical Books* of *Solomon* have with us, no more then (*d*) *S. Augustin* did, and those that lived in his time. 7. But against the Authority of *Ecclesiastical*, we bring another of his Testimonies, where (*e*) he acknowledgeth it to be a *contradicted Book*, (*excepted* out of the *Ancient Canon*,) and saith nothing for it to the contrary, (when he had made the same Objection against his own alledging of it) but alledgeth *another Book*, that could not be *contradicted* at all. 8. Against the Canonizing of the *Maccabees* we are able to produce more Testimonies out of him, than one; for in one (*f*) place he doth clearly *distinguish* them, from the *Canonical Scriptures*, purely and properly so called; In (*g*) another he confesseth, that neither the *Jews* nor *Christ* held them in such account, as they did the *Law* and the *Prophets*: And in (*h*) Two places besides he *lesseneth* the esteem, and the

b Idem, de predest. Sanct. c. 14. Non debuit repudiari Sententia Libri Sapientie. e. qui meruit in Ecclesia Christi de gradu Librorum — audiri, &c. [At the Readers Desk, though not at the Bishops.]
c Ibid. oportet ut Librum istam Sapientie — Omnibus Tractatoribus anteponeant; That is, it ought to be honoured and placed next to the Canonical Scriptures.
d Ibid. Quod a me quoque possum nimirum testimonium de Libro Sapientie Fratres istos ita respicere dixissis (Prosperum & Hilarium alloquitur,) tanquam non de Libro CANONICO adhiberem. Quas & EXCEPTA HUJUS LIBRI ATTESTATIONE, Res ipsa non clara sit, quam colamus hinc doceri.
e S. Aug. Lib. de cura promortuis, cap. 15. Liber Ecclesiasticus, quem Jesus filius Syrach scripsisse traditur, et propter Eloquiū nonnullam similitudinem Solomonis pronunciat, continet in Laude Euzam quod Samuel etiam mortuis prophetaverit. Sed si hinc Libro, ex Hebreorum, QUA IN EO NON EST, CANONE CONTRADICTAR, quid de Moysi, qui in Deuteronomio et in Evangelio, &c. f. S. Aug. de Civ. Dei, lib. 18. cap. 36. Sapputatio temporum a restituo Templo NON IN SCRIPTURIS SANCTIS, QUAE CANONICAE APPELLANTUR, sed in ALIIS invenitur, in quibus sunt et Maccab. Libri. g S. Aug. contra Epist. Gaud. Donatista, cap. 23. Hanc quidem Scripturam quae appellatur Maccabeorum, non habent Iudei sicut Legem, et Prophetas, quibus Dominus testimonium perhibet tanquam Testibus suis. — h Ibid. Recepta est ad Ecclesia non INTELLECT, si SOBRIE legatur, vel audiat. Idem, Epist. 61. ad Dulcitium, contra Donatista: Circumcelliones, qui sibi met ipsi mira vanam necem concitarent. Summa Exemplarum ECCLESIAE COARCTATI, in Maccabeorum Libris personatis omnibus ECCLESIASTICIS Autoritatibus, eie aliquando, quod pro sua sententia adducerent, inveniant. De verè Divinis ac CANONICIS non tam dilute loqueretur Augustinus.

Honour

Honour of them; which of any *Canonical Book*, absolutely and simply *Divine*, he would never have done; nor was it lawful for him to do it. So we see *S. Augustin's* mind.

LXXXI. Now they that contend for the *Canon* of the present *Roman Church*, would fain make *S. Augustin* to confute himself; and, notwithstanding all this that he hath said before, to be a *Special witness* upon their side, and to hold the *Books* contested between them and us, to be every way as *Canonical*, and of as much *Authority*, as any of the *Scriptures* are besides. 1. To which purpose, in the first place they (*a*) usually cite his *Treatise of Christian Doctrine*, (*b*) where they say, (but their *Saying* is not always to be trusted,) that he numbred *All the Books of Scripture* alike, as they do; and that he maketh no distinction or difference between the *One* sort and the *Other*. And indeed to them, that read no other words of his,

ou soustraction, ajouste pour seu, Eu ces xlvj Livres est terminè l' autorité de V. Testament. Sixt. Sen. Bibl. Lib. 8. Catharinus de lib. Canon. & alii multi. Sapientiam & Ecclesiasticum inter Propheticos Libros numeravit Aug. 2. de Doctr. Christiana. Libros Tobie & Judith Sacri Christi Ecclesia in Canone recepit, & pari veneratione cum aliis S. Libris legit atque colit. Verba Hieronymi, sine ulla discretione considerata, non sunt profusa verba, quoniam Aug. in 2. lib. de Doctr. Christi. cap. 8. a. tranque in ordine Canoniconum Libr. enumerat. — Aug. quoque l. 2. de Doctr. Christi. duos Maccab. Libros in Canone Divinarum Scripturarum colat. Haec omnia Sixt. Sen. citato libro 8. b. S. Aug. lib. 2. de Doctr. Christiana cap. 8. TOTUS autem CANON Scripturarum, in quo ISAM CONSIDERATIONEM observandam dicens, his Libris continetur: Quinque Bibli. id est, Genes. Exod. Levit. Num. Deut. & uno Libro Ipsi Nave, uno Judicum, uno Libello qui appellatur Ruth, qui magis ad Regum principia videtur pertinere; deinde quatuor Regum, & duos Paralip. non consequentibus, sed quasi a litera apostolis similique pergentibus: Haec est Historia, quae solime antea tempora continet, atque ordinem rerum. Sunt aliae temporum ex diverso ordine, quae neque haec ordini, neque inter se conueniant, sunt est Job, & Tobias & Ester, & Judith, & Maccabeorum Libri duo. & Ekdre duo qui magis subseq. videntur, ordinatae illam Historiam. Quae ad Reg. vel Paralip. terminantur. Deinde Prophetiae in quibus David, unus Libr. Psalms. & Solomonis tres, Psalterium, Cant. Canticonum, & Ecclesiasticus. Nam illi duo Libri, unus qui Sapientia, & alius qui Ecclesiasticus appellatur, de quadam similitudine Solomonis esse aiuntur. Non Jesus filius Syrach eas scripsisse constantissime prohibetur; (hoc autem, quod ad Sapientiam pertinet, reuocatur 2. lib. Retract.) Qui tamen quoniam in Autoritate recipi meruerunt, inter prophetas a numerati sunt. Reliqui Iustorum Libri, qui PROPRIE Prophetae appellati sunt, XII. in quibus unus Libr. Singuli, qui canonici habent, quoniam nunquam separati sunt, pro uno habentur: quorum Prophetarum Nomen sunt haec, Osee, Joel, Amos, Mich. Nann. Abac. Obad. Ierem. Zach. Agg. Zach. Malachias. Deinde II. Prophetae sunt maiorum voluminum, Iesaias, Ieremias, Daniel, Esdras, his ALII Libri V. Te testatur autoritas. Noci autem II. Libr. Evang. &c.

then

then what they are pleased to cite, this *One passage* may make a fair show, that after the space of CCCC years, they seem to have gotten *One Father* upon their side. But whosoever will look into the words of S. *Augustin*, (c) immediately going before *this passage*, and heed well the terms of his Advice which he gives there to his Reader, and (whereunto he (d) referreth again when he begins to enumerate *All the Books*, that were then comprehended in the *African Bible*,) shall clearly perceive, that *Our Opposites* and *He* are not all of *One mind*, nor *their Sense* the *Same*, in delivering the *Canon of Scripture*. 1. For *First*, he putteth a *Note of Difference* between those (e) *Books* that have the *General Name* of *Divine Scriptures*, and those that are *pecially* called *Canonical*. 2. Then, he setteth a (f) *Mark* upon those, that for their *undoubted verity*, are more *securely read* than *Others*. 3. Next, (g) he distinguisheth the *Total Canon*, or *Number* of the *Books*, into *Two severel kinds*, of which *some* were Received by *All Churches*, and some but by a *Few*; and (h) preferreth those that were acknowledged either by *All* or the most *Eminent* and (i) *Apostolical Churches*, before those, that certain *particular Churches* only, and of *less Authority* accepted. 4. Moreover, he admitteth a *Subdivision* even of this *latter kind*, whereof (k) *some* might be Received by the *greater*, and *some*

e Ibid. ante verba citata. Erit igitur DIVINARUM SCRIPTURARUM solertissimus indagator, qui primo Totas legentis notaque habuerit; & si nondum intellectum, jam tamen lesione, duntaxat EAS, que appellantur CANONICAS. Nam CÆTERAS securus legit FIDE VERITATIS instructus, ne preoccupent imbecilem animam, & periculosas mendacis atque phantasmatibus eludentes præjudicent aliquid contra sanam intelligentiam. In CANONICIS autem SCRIPTURIS Ecclesiarum CATHOLICARUM QUAM PLURIMUM Autoritatem sequatur; inter quas suæ ille sunt, que APOSTOLICAS SEDES habent, & Episcopos accipere mereant. Tunc igitur HANC MODAM in SCRIPTURIS CANONICIS, ut EAS que ab OMNIBUS accipiuntur Ecclesiis Catholicis, PRÆPONAT EIS, quas QUÆDAM non accipiunt. In EIS vero que non accipiuntur ab OMNIBUS, PRÆPONAT EAS, quas PLURES, GRAVIORISQUE accipiunt, eis que PAUCIORES, Minorisque Autoritatis Ecclesie tenent. Si autem ALIAS inveniunt à PLURIBUS, ALIAS à GRAVIORIBUS habent, quamvis hoc facile invenire non possit, æqualis tamen autoritatis eas habendasputa. Totas aut, &c. d Ibid. In quo ISTAM CONSIDERATIONEM versandam dicimus, ut supra. e Ibid. DIVINARUM Scripturarum duntaxat EAS, que appellantur CANONICAS. f Ibid. Nam CÆTERAS securus legit FIDE VERITATIS instructus. g Ibid. Eas que ab OMNIBUS Ecclesiis accipiuntur, præponit eis, que non accipiuntur ab OMNIBUS. h Ibid. Preferantur quæ à pluribus, & gravioribus Ecclesiis accipiuntur, eis quæ à paucioribus, & minoris autoritatis. i Ibid. Quam plurimum autoritatem sequatur earum, que Apostolicas sedes habere mereant. k Ibid. Si autem alias inveniunt à pluribus, alias à gravioribus habent, (quamquam hoc facile invenire non possit) æqualis tamen autoritatis eas habendas putat.

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by the *better* sort of Men; which notwithstanding (because that had seldom hapned, and was not usually noted,) he *thought* to be of *equal Authority*. 5. And lastly he premiseth (l) *this Caution* before the Recital of his *General Canon*, that all these (m) *particular Considerations* may not be neglected by him that readeth it. If the *Council of Trent* (whereby the *Roman Church* is now governed) had set such a *Preface* before *their Canon of Scriptures*, as this is, that S. *Augustin* set before *his*, and had added no more to the *End* of it, than He did, they might have had the fairer plea for themselves. But so far are they from allowing *their Canon* to be received with any such *Qualifications*, and *Distinctions*, as these be; that first, they (a) *command all the Books* recited in it, (among which are *those*, that *All Churches*, at least, received not, and *none* at all, in their sense,) to be *equally* accepted, and taken with the *self-same veneration*, as having all a *like absolute* and *Divine Authority* annexed to them, without *preferring* one before another; and then, (b) they *Damn all the Churches* of the World besides, that will not thus receive *that Canon* upon their own terms: which neither S. *Augustin*, nor any other *Father* before or after him, ever did. Who when they give us such a *Canon* or *Catalogue* of *Holy Scriptures*, as we read here in his *Book of Christian Doctrine*, they give us a fair latitude withall, of taking the *Canon* in a *common* and *large sense*, without restraining it, (as otherwhiles when they speak after an *exact* and *distinct* manner, they do themselves,) to that *strict* and *univocal* acception, which makes it only to be of *pure* and *Sovereign Authority*, for this is the *distinction* that preserves the *difference* between *that Canon* of *Books*, which is *absolute* and *Divine*, and that which is not *simply* so, but *mixt* and *Ecclesiastical*. Nor can S. *Augustin* here be taken in any other sense. For of the *Canonical Books* (strict-

l Ib. Tunc igitur (Lector) HANC MODUM in Scripturis Canonis.

m Ib. TOTAS autem CANON Scripturarum, in quo ISTAM CONSIDERATIONEM versandam dicimus, &c.

a Concil. Trid. Sess. 4. — Omnes Libros PARI PIETATIS affectu, reverentia, & veneratione, pro Canonis accipere.

b Ibid. Si quis autem non susceperit, &c. ANATHEMA sit. Et Bulla Pii Papæ 4. ibid. super. forma Juramenti. Damna à Concilio Tridentino ego pater damno, & anathematizo. Item, Extra hanc fidem nemo Salvus esse potest.

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said not true, or that *the Book* was of equal Authority with any other of the Bible, (and yet this he would have said, if it had been equally Canonical,) but he pleads only, that it ought not to be *rejected*, for the great *veneration* that it had in the Church: Where (Secondly,) notwithstanding that *veneration*, it had certain marks of difference set upon it, (and here noted by S. *Augustin* himself,) to distinguish it from being as *Divine* and *Canonical*, as the Law and the Prophets be. Of which Marks, this was *One*; that the *Book of Wisdom*, and the rest of that *Class*, were given to the (a) *Lessors*, or the *Inferiour Officers* of the Church to be *Read* there by them in a *Lower place*, then those of the *Higher Class* were; which the *Priests* and *Bishops* read themselves, in a (b) *more eminent* and conspicuous manner: And this was *Another*; that such Authors as He that wrote the *Book of Wisdom*, had only the honour to be set first and (c) preferred before all other *Treatours* upon the *Canonical Scriptures*; but (d) it is one thing to be set before the common *Treatours*, and another thing to be the *Authors* of the *Canonical Books* themselves, for this supposeth them to be those *Men*, that were *immediately inspired by God*: which of that (e) *uncertain Author* that compos'd the *Wisdom of Solomon*, (though many things he wrote might be confirm'd by *Canonical Scripture*, and were therefore received as *Divine Truths* and *Testimonies*,) S. *Augustin* could not say. And (Thirdly) for the same reason, he argueth the **Truth and Authority* of

† S. Aug. de predest. Sanct. l. 1. c. 14. Non debet repudiari Sententia Libri Sapientie.
 ¶ Idem, ibid. Qui moritur in Ecclesia Christi tam longè amonstratur, &c. cum veneratione, &c. audiri ut supra
 a S. Aug. ibid. Qui (liber Sapientie) dicitur in Ecclesia Christi de GRADU LECTORUM restari.
 b De GRADU EPISCOPORUM, sive ex AMONE.
 c Idem, ibid. Certè etiam de Dictionum Scripturam TRACTATORIBUS, qui fuerunt ante nos, profertur asserentem huiusmodi, quam non sinit diligenter atque copiosè contrariis Pelagianorum asserere negare Errorem — Si veritas ego Sententie deservit ex Dictionum Eligitorum nos tradidimus Catechisis TRACTATORIBUS eorum, proinde restat, pro quibus magis agimus, acriserent: hoc enim significatis Literis vestris. — Sed qui Sententia TRACTATORUM dicitur, moritur ut istam Librum SAPIENTIE, ubi legitur, Raptus est ne malitia mea in Ecclesiam eius, OMNIBUS TRACTATORIBUS ANTEPONANT; quoniam sibi eum anteposuerunt etiam in quibus pariter Apostolorum egregii TRACTATORES, qui cum Tissem adhibentes, nihil in Ecclesia nisi de Deo et Veritate crediderunt. d S. Hieronym. Epi l. 61. Seco me aliter habere de istis, cum TRACTATORIBUS. e Vide S. Aug. de Do. Chr. l. 2. c. 8. & Retract. l. 2. c. 4. † S. Aug. de predest. Sanct. l. 1. c. 14.

the Sentence only that he had cited, (being willing enough to (b) forgoe the Authority of the Book,) and standeth upon these Terms about it; that it is (c) certainly a work of Gods Divine Grace and favour, *If the just man be taken away betimes, lest otherwise he should be expos'd to the danger of worldly wickedness*; and that no Christian will deny, but that this *just man*, so taken away, is in rest and peace; and therefore whosoever said it, that it was a *faithful saying* (this,) and grounded upon (d) *Divine Authority*. In which sense (e) S. *Cyprian* also alledged the same saying under the Name and Testimony of the *Divine Scripture*. But neither did he, nor S. *Augustin*, call it a *Divine Testimony* so much in respect of the *Book* wherein it is, or the *Author* that wrote it, as in regard of the *Matter* it self, that is there written. However, to the *Objection* made against this *Book* that it was not *Canonical*, he maketh no direct Answer, that is *was*; which, if He or the Church had held it so to be, would have been the readiest way to have answered all the *Divines* of France, and ended that Controversie between them. But herein (f) he would not be their *Adversary*, as the Masters of the Roman Church are pleas'd to be *Ours*. 3. In the third and last place, they bring his Authority for *Canonizing* the Books of the *Maccabees*. To w^{ch} purpose they (g) cite *Two* of his Sayings; One, *That the Church and not the Jews, accounted those Books to be Canonical*:

b Ibid. Quod si nec quos postea officio- nium de libro Canonice scriptis ubi sic re- sponsis dicitur, con- quoniam non de libro Canonice scriptis ubi sic re- sponsis dicitur. Quod si, & EXCEPTA HUIUS LIBRI AT- TENTIONE, RES IPSA NE- CLARA SIT, QUAE VOLUNTAS hinc doret. c Ibid. Quis enim au- det negare Christianis, justum, si mori magis cupias justis, in re- sponso potestate mori- tate in dicitur, quod bene sane sibi resp- siondam videtur. Hoc d. TOTA CAUSA cum de Canonica QUO- CUNQUE sit dicitur RAPTUS EST, ne multa materia intel- lectum eius. — Que cum ITA SINE LIBRO dicitur, videri sicut Libri Sapientie, qui mori- tur in Ecclesia. d Ibid. Non tamen adhibentes nihil e ad- hibere nisi Divinam Testimonium creditur.

vant. e S. Cypri. l. de mortalitate et l. Testim. 3. ad Quirinum. f S. Aug. de Civit. Dei, l. 17. c. 10, supra citat. Solomonis Libri TRES recipiuntur: AUTORITATEM CANONICAM, Probatis; Ecclesiastes & Canticum Canticum. Alii cum Deo, quorum unus SAPIENTIA, alter ECCLESIA- STICUS dicitur propter eloqui nonnullam Similitudinem, ut Solomonis dicantur, obtestari con- tulo. Non autem esse istos, NON dicitur habere; Et tunc in Autoritatem Scripturam volu- licet Ecclesiasticorum, & Populo publice prelegistorum.) maxime Occidentalis auti populi. egiit Ecclesia. — Sed alteris contrarium NON TANTA FIRMITATE profertur, cum dicitur non fore in CANONE Iacobum. g Bollandi de vita Dei, l. 1. c. 17. Sect. 1. Sicuti ait S. Augustinus (cui multum autoritatis sibi vultu dicitur.) l. 13. de Civ. Dei, c. 25. Illius (ex- quit Maccabearum non solum, sed etiam pro Canonice habet. Item loci d. c. l. de Canonice (Replie, pag. 39.) multique alii, profertur eum cum Sequenti.

* Bellarm. *ibid.* Et
2. contra Epistolam
Gaudentii, c. 23. con-
trandem Librorum au-
toritatem studiosè de-
pudit, Scripturam S.
eos appellans.
2 Bellarm. *ibid.* ver-
bi 6. Aug. non pro-
ferret.

b Du Perron. Repl.
p. 439. S. Augustin au
2. l. contre l' Epistre de
Gaudent. L' Eseriture
intitulè des Maccabees,
les Juifs ne la ti-
rent pas comme la
Loi, les Prophetes, &
les Psalms, que no-
stre Seigneur allegue
pour les Testimoins, &c.
Mais elle à esté recene
par l' Eglise, NON IN-
UTILEMENT, si elle
est lene, ou è contée
SOBREMMENT.

c Idem *ibid.* p. 440.
Et ce qu'il ajoûte ;
qu' elle à esté recene
par l' Eglise, NON IN-
UTILEMENT, pour-
veu qu' elle soit lene
SOBREMMENT, n' est
pas afin de diminuer
la foy qui y doit estre
à jurer, mais afin de
supprimer les Jurisges
consequens que les

Donatistes en inferoient ; & ne signifie autre chose, si non, Pourveu qu'elle soit lene avec sens rassis,
& non avec manie & puercesse, comme la lisoient les Donatistes, qui prenoient occasion de
l' exemple de Samson, & de Razias, dont le zele est louè, & non le fait, de se tuer & precipiter eux
mesmes. Et de plus, Auquel passage, ce que S. Aug. dit, que les Juifs ne tiennent pas l' eseriture des Maccabees
au mesme rang que la Loi, &c. n' est pas pour assibler l' autorité de l' eseriture des Maccabees Car.
les Juifs ne tiennent non plus le Livre de la Sapience, au mesme degre de la Loi, &c. Et neantmoins
S. Augustin ne l' a laissé pas de dire, Le Livre de la Sapience, à merite, &c. Ut supra pag. 105. d. S. Aug. de
Iheral. c. 69. Multa & inter ipsos (Donatistas) facta sunt Schismata & ab iis si diversi cœtibus alii
atque alii separarunt. e Idem, *ibid.* ad hanc Heresi in Africa & illi pertinent, qui appellantur Cir-
cumcelliones, genus hominum agra, & sanissime auidate, non solum in alias immania facinora
perpetrantes, sed nec sibi ipsam ferre pariendo. Nam per Mortes varias maxime præcipitiorum &
a quarum, & ignam scipos necesse confuserunt, & in ipsum furorem alios, quos poterunt, utriusque
dux sedere, aliquando ut occiderent ab aliis, mortem, nisi fecerint, comminantes.

then

then made against them. And this they call d their
Martyrdom, teaching and exhorting all their follow-
ers, rather to *destroy themselves*, or to *kill one another*;
then to suffer any publick shame or punishment, as
common *Malefactors*. For which impious Phrensie
and madness of their Sect, being generally condemn'd
by all other Men, and challenged by S. *Augustin*
to shew any allowance, or Example in *Scripture* for
it, they had none to bring, but the Example of * *Ra-
zias* in the *Maccabees*, who to avoid the fury of his
Enemies, made an (*a*) *end of himself*, and being enflamed
with anger against them, plucked out his own Bowels.
Whereupon S. *Austin* took occasion to declare his
judgement concerning that *Book* of the *Maccabees*;
and said the *Donatists* were hard driven, that they
had no other *Scripture*, or (*b*) *Ecclesiastical Authority* to
shew for themselves. And though he denieth not,
but that *Razias* was to be commended for a Man of
great resolution and valour, yet he admits him not
to be a *Martyr* for his Religion, or in this particular
fact of *Self-homicide* to be set forth as any *Example*
that might be followed by the *Donatists*, or other
persons whatsoever. But perceiving that this Answer
would not satisfie those Men, who defended them-
selves herein by the Credit and Authority that the
Book of the *Maccabees* had among the *Africans*, he
proceedeth yet further, and lesseneth the Authority
of that *Book* by a triple Testimony; first (*c*) by the
Testimony of the *Judaical Church*, which made no
such account of it, as they did of the *Law*, the *Pro-
phets*, and the *Psalms*: Secondly, by the Testimony
of (*d*) *Christ*, which that *Book* wanted, and the others

* Idem, Epist. 61. ad
Dulcicium, Samm
Exemplum inepia
corrupti, in Maccab
eorum Libris, per
sentatis omnibus Ec-
clesiasticis Authorita-
tibus, vix aliquando
(quod pro sua Sen-
tentia adducere
Curcumcelliones) in-
venerunt.

a 2 Maccab. 14. 47,
44, 46.
b S. Aug. Ep. ad Dul-
cicium jam citatâ.

c Idem, contra Epist. Gaudentii Donatistæ l. 2. c. 23. Nosstrum est autem, sicut Apollolus adheoret,
omnia probare, quod bonum est tenere, ab omni specie mali abstinere; et hæc quidem Scripturam que
appellatur Maccabeorum, non habent JUDÆI, sicut Legem, Prophetas & Psalmos: Quibus DONA-
TAS testimonium testibet tanquam TESTIBUS SÆCIS. Sed recepta est ab ECCLESIA non invidiosè se-
d Ibid. Quibus Dominus, &c.

had

had, as his own *Proper Witnesses*; and thirdly by the consent and Testimony of the *(b) Christian Church*, which received it, *not unprofitably*, if it were *discreetly* or *soberly* read; that is, as *S. Augustin* elsewhere expoundeth himself, if those things that we read there be conferred with the *Sacred and Canonical Scriptures*, that whatsoever is thereunto agreeable, may be *approved*, and what is *otherwise*, may be *rejected*. To collect therefore (as the *Cardinals* and their followers do) out of these bare words; *The Books of the Maccabees are received in the Church*, that they are not in the *Jews* but in the *Christian Canon of Scripture*, and properly so called, is altogether against common Sense and Reason; for *S. Augustin* here intendeth to abate and weaken the Argument of the *Circumcellions*, and this collection of the *Cardinals* addeth no more strength and force to it, then it had before; when from hence *Gaudentius the Donatist* might have reply'd and said, that *S. Augustin* was so far from *confuting* him, as that he had *confirm'd* him in his former opinion, and given him a fair advantage to insult over the *Orthodox Christians*, who allowed him a Testimony taken out of a *Book* that belonged to their *own Canon*, and not to any *Canon or Scripture* of the *Jews*. For this had been enough to have yielded him the victory; which was none of *S. Augustin's* meaning; who by his *(c) Limitations and Restrictions* here mentioned, makes it evident, that the *Law and the Prophets* were another manner of *Scripture*, and carried a *greater Authority* with them, then the *Books of the Maccabees* did, or any such *Ecclesiastical Writings* as were like unto them. Else, why did he not absolutely say, that they were *Canonical*? which had made an end of the business on the *Donatist's* side, without any more ado. But what his belief was concerning *these Books*, hath been declared before in a

b Ibid. Recipit est ab Ecclesia, non inutiliter si sobriè legatur, vel audiat, maxime propter illos, &c.

c Ibid. Non tantum in, & si sobriè legatur, maxime propter illos Maccabæos, qui pro Dei lege fuerunt Martyres, à profanioribus non indigne, Prophets were another manner of Scripture, and carried a greater Authority with them, then the Books of the Maccabees did, or any such Ecclesiastical Writings as were like unto them. Else, why did he not absolutely say, that they were Canonical? which had made an end of the business on the Donatist's side, without any more ado. But what his belief was concerning these Books, hath been declared before in a

Work

Work of his that he wrote towards the end of his days; wherein he *(b) severeth*, and excludeth the *Maccabees*, and other such *Church-Books*, from *those Scriptures*, that are called *Canonical*; acknowledging nevertheless, that in some respect, the *Church* affordeth them *that Appellation*. For in one and the same respect this can never be intended; unless we shall make *S. Augustin* to contradict himself in the very same *Period*; or the *Church* to hold *those Books Canonical*, which are not within the *Canonical Scriptures*. For the avoiding of which *Contradiction* we must of force suffer *S. Augustin* to explain his *own words*, and to add (as he doth there,) the reason *(c)* why the *Church* call'd them *Canonical*, and in what sense she did so, that is to say, Not because the *Authors* of them were *prophets*, or *Men inspired by God*, to write and give us the *Rules of our Faith*, but in regard of the many *Pious directions* and *Examples of zeal and constancy in Religion*, that are there to be found; for which cause *(d)* the *Church* received them into the *lower Canon of Ecclesiastical Books*, but not into the *Supreme Canon of Absolute and Divine Scriptures*. According to which distinction also the *Hellenist Jews* held them to be as *Canonical* as any *Christian Church* did; for from *those Jews* only the *Christians* received them; & *(e)* not

b Item, de Civ. Dei, (Sicut amicus citatur) lib. 18. c. 70. Scripturae proprie dicitur Tertio NOMINIS SCRIPTURIS SANCTIS, sed IN ALIIS invenitur, in Quibus sunt ET MACCABÆORUM LIBRI, quos non Judæi, sed ECCLESIA, pro CANONICIS habet, propter quorundam Martyrum Passiones celebratas atq; mirabiles qui in quibusdam Christianis venisset in amentibus, ad mortem pro lege Dei, extiterunt.

d Ibid. Propter quorundam Martyrum Passiones, &c.

e Ibid. Quos Ecclesia pro canonicis habet, propter, &c.

f Ibid. Quos non Judæi, &c.

LXXXII. In *S. Augustin's* time was held The *AN. DOM. COUNCIL of CARTHAGE*, which the *Roman Doctors* urge so much against us, though they cannot agree among *(a)* themselves, which of all the *Councils of Carthage* it was. Usually they * say it was The

419. a Vide Baron. Annot. ad An. 397. & An. 419. & Binius (qui illum extulit) in

notional Conc. Carthag. 2. Conc. Pannoniæ, eni Replique, chap. 48. Christianis in notis ad Br. vaticanicum Conc. Pannoniæ. Et Concil. Carthaginensium in Codice Romano. * Bellarm. de verbo Dei l. 1. c. 21. Sect. Primum. Primum igitur hos Libros, nisi cum cæteris, in Canonem ponit Concil. Carth. 2. an. 419. & Trident. Sess. 4. Item, ib. Sect. Præterea Concil. Carthag. ex quo cætera Concilia ipsius Consuetudinem adsequuntur, vocat hos Libros Canonicos & Divinos.

THIRD

ter before or after it, (till the *New Decree* was made at *Trent*.) termed by *that Name*, or admitted into the *Canon of Divine Scriptures*. Else, if *S. Augustin* and this *African Council* should be otherwise understood, there will be more *Canonical Books* than the *Romanists* themselves will admit. For in *Africk*, (where they used the *Vulgar (a) Translation*, as it was rendred out of the *LXX*, with the *Additions of the Hellenists*, annexed thereunto by *Hesychius, Lucian, Origen, and Theodotian.*) their * *Two Books of Esdras* (mentioned here in this *Canon*) comprehended as much as *Three* of Ours, that is to say, *Ezra, and Nehemia* among the *Canonical*. and the *First Book of Esdras* among the *Apocryphal*, so termed, and so accounted as well in the *(b) Roman Bible*, as our own; nor did *(c) S. Augustin* himself make any other reckoning of it, then as an *Ecclesiastical Book* only; and in that *Class* he held it to be as *Canonical* as the *Maccabees*. Wherewith *Card. Bellarmin* is so much troubled, that he knoweth not how to frame any tolerable Answer to it. For first, having confessed, that according to the *LXX Bible*, *(d)* (which was then in use,) The *Two Books of Esdras* were the same that all the *Three* are now, he is forced to contradict himself, and to say, *(e)* that many of the *Ancient Fathers* (as *Melito, Epiphanius, Hi-*

a Bellarm. de verb. Dei, lib. 1. cap. 20. Sect. At de. Sequuntur enim Versionem Septuaginta Interpretum, apud quos tres nostri, DUO LIBRI ESDRÆ nominantur:

* Ibid. Quocirca verisimile est, antiqua Concilia, & Patres, cum ponunt in Canone DUOS Libros ESDRÆ, intelligere nomine DUORUM Librorum O M N E S TRES-- Accedit quod citatur hic Tertius Esdræ ab Athanasio, Augustino, Clemente Alexandrino, & Cyrillano.

* Item Luc. Brug. in 3. Esdræ. Tertius Esdræ Latinorum, est primus Græcis.

b Biblia Sacra Sixti & Clem. 8. Jussu edita, juxta decret. Conc. Trid. Libri

Duo, qui sub Libri Tertii & Quarti Esdræ nomine circumferuntur, EXTRA SERIEM CANONICORUM Librorum quos S. Trid. Synodus suscepit, & pro CANONICIS suscipiendos decrevit, SEPTIMI sunt. c. S. Aug. de Civ. Dei, lib. 18. cap. 36. Post hostres Prophetas Agg. Zach. & Malach. Scripsit etiam ESDRAS, qui magis rerum gestarum Scriptor est habitus, quam Prophetæ. Nisi forte Esdras in eo Christum prophetasse intelligendus est, quod inter juvenes quosdam orta questione 3. Esdr. 3. 10. quid amplius valeret in rebus; cum Reges unus dixisset; alter Vnum, tertius Multos, que plerumque Regibus imperarent, idem tamen tertius Veritatem super omnia demonstravisse videlicet. Consulto autem Evangelio Christum cognovimus esse Veritatem Ab hoc tempore, &c. Supputatio temporum non in Scripturis Sanctis, que CANONICÆ appellantur, sed in aliis invenitur. In quibus sunt & Maccabæorum Libri. d Bell. de verb. Dei, l. 1. c. 7. Sect. Primùm. Concil. Carthag. 3. Can. 47. Versusque Patres Græci et Latini utuntur eo tempore Libris Sacris juxta eam Editionem que nomine LXX Interpretum circumferrebat. e Idem. eod. lib. cap. 20. Sect. Ad alteram partem veterum (ut Melito, Epiphanius, Helarius, Hieronymus, & Rufinus) in Canone V. T. exponendo, aperte Rectè sibi Hebræos, non Græcos. Hebræi autem 3 Esdræ non habent.

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lary, *Hierome, and Rufin*) followed the *Canon* of the *Hebrews*, wherein there is no *Third Book of Esdras* to be found. Which though it be very true, yet it is nothing to the purpose; for the question is not here concerning *Melito and Epiphanius, &c.* but concerning *S. Augustin* and the *African Council*, what *Books* they followed; who if they had followed the *Hebrew Bibles*, (as he acknowledged before they did not,) would neither have *Canonized* the *Third of Esdras*, nor any other of the *Greek controverted Books* besides: for the *Hebrews* had none of them all. His *Second Answer* therefore is, * That in all the *Church-Liturgies* there is nothing read out of this *Third Book of Esdras*; which is a Reason as little to the purpose, as the former was; for though they read it not now in the *Roman-Office*, yet in the *Council of Carthage* they appointed it to be read in the *African Churches*; and if the bare *Reading* of a *Book* would prove it to be *Canonical*, what ever becomes of the *Third*, the *Cardinal* (contrary *(a)* to his own mind) will *Canonize (b)* the *Fourth Book of Esdras*, before he be aware of it. Then *Thirdly*, he answereth, that *(c) Pope Gelasius* put no more than *One Book of Esdras* into the *Canon of Scripture*; which *One* must needs be *Our Two*. But the matter is not, now, how many *Gelasius* reckoned, but how many *S. Augustin* and the *Fathers* in the *Council of Carthage* reckoned, who put no less than *Two* into their *Canon*, as we see before. All this then being nothing to this purpose, at the last *(d)* he denieth that in the *LXX Bible*, there were any such *Books*, as the *3^d* and *4th* of *Esdras*. Which for the *3^d*, is not true of

* Ibid. Deinde nihil hac tertio Libro in Ecclesiastico Officio nunquam LEGITUR; quod arg. mentum est, à longo jam tempore non fuisse eum Librum habitum in numero Sacrorum.

a Ibid. Sect. Postremo. Quartus Esdræ sine dubio non est Canonicus, cum à nullo Concilio referatur in Canonem, & non inveniantur neque Hebræicè, neque Græcè; ac demùm continet cap. 6. quedam fabulosa de Pisce Huch & Leviathane. quos Maria capere non poterant, que Rabbini sum Talmudistarum Somnia sunt. Naque mirandum est, quid

Genebrardo venient in mentem, ut hunc etiam Librum ad Canonem pertinere vellet in Chronol. seu p. 90. b Siquidem Feria tertia Pentecostes aliquid ex 4 Esdræ cap. 2. 36. 37. legitur in Officio Romano. Et in Solennitate Martirum. Ib. ver. 45. c Bell. ibid. Sect. Ad alteram. Præterea Gelasius in Conc. Rom. 70. Episcoporum, UNUM Latine Esdræ Librum ponit in canone. Quod sine dubio nostros DUOS intelligit. d Ibid. Sect. Denique. Denique, licet quidam Codices Græci haberent tria volumina Esdræ in duobus Libris, correctores tamen non habuerunt.

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the Greek, and for the 4th is not true of the Latin Church. For though the *Ancient Septuagint*, which was made first in *Protemi's* time, had not so much as the 3^d Book, no more than any of the rest, that were not in the Hebrew Bible, yet in subsequent times, when the *Hellenist Jews* had once made their *Additions* to that LXX, both that *Third of Esdras*, and divers other Books besides, were received into it, and delivered over to the Greek Church; from whom the *Latins* took it, and made use of all those *Additions* to it, long before this *Council of Carthage* met together, and took order, that more Books than these should not be publickly read in their Churches. In some other places they made their use of the 4th Book of *Esdras* and all; which we find cited by the (a) *Latin Fathers*, as we do the 3^d by the (b) *Greek*, and the *Latins* both; (though neither of them ever made such Books to be of equal Authority with those which they received from the *Hebrews* through the hands of *Christ* and his holy *Apostles*, but kept them in a lower (c) *Rank* by themselves, as we have already made it evident for *CCCC* years together.) It is true, that in some (d) *later Editions* of the LXX, these *Two Books* are omitted, (the 3^d as well as the 4th), and they that omitted them had good reason so to do, both in the *Greek* and in the *Latin Impressions* of the Bible; yet this hindreth not at all, but that in former times, and in particular, when the *Fathers* of the *Council of Carthage* lived, the *Septuagint*, (from whence their (e) *Vulgar Translation* was taken, and used in *Africk*,) had the 3^d Book of *Esdras* among others, annexed to it, as it hath at this day in

a S. Ambr. Lib. De bono Mortis, & lib. 2. in Lucam, ac in Ep. 21. ad Horatianum. S. Cyr. Ep. 74. ad Pompeium, & adversus Demetrianum. b S. Athan. Orat. 3. contra Arianos. Et Clem. Alex. lib. 2. Strom. Basil. in Ep. ad Chilonem. Author operis imperfecti Hom. 1. in Matth. S. Aug. lib. 18. De Civ. Dei, cap. 36. c Joh. Drieto in Catal. Scrip. lib. 1. c. 4. ad difficult. 4. S. Cyprianus, Ambrosius, ceterique Patres citant Sententias ex Libro Baruch, & Tertio ac Quarto Esdræ, non tanquam ex CANONICIS, sed tanquam ex Libris continentibus dogmata quadam pia. d Valerius Tertium Librum Esdræ Græcæ ac sibi contigisse dicit videre, nec quicquam quod fecit alteri. Sed neque in Complutensibus Exemplaribus, neque in Bibliis Regiis habetur hic Tertius Liber Esdræ Græcæ. e S. Aug. de Civ. Dei, lib. 13. cap. 24. Sicut Græci Codices habent, unde in Latinam Linguam Scriptura conversæ est. Et Lud. Vives ad eund. locum. Olim Ecclesie Latine usæ sunt interpretationes Latine ac 70. versæ.

the *Vatican*, and the *Venice Edition*, though (here) accompanied by *Card. Bellarmin* less corrected Copies, than others be. but when * he brings in *S Hierom's* testimony, to exclude this Book out of the *ancient* and *Vulgar Bibles*, that were in use before his time, this is so far from truth, that in the very same place which the *Cardinal* citeth, *S. Hierom's* discourse is altogether to the contrary; (a) pleading to have these Books rejected out of the Bible, which were not acknowledged by the *Hebrews* to be of that Number that allude to the (b) *XXIV Elders*; which it should seem the *Cardinal* (not well regarding the Characters) mistook for the *LXX Interpreters*. Indeed afterwards *S. (c) Hierome* saies of the *LXX Copies*, that they were various one from another, and in many things perverted; but there he speaks of the whole Body of the Bible in general, and not of the Books of *Esdras* in particular, which he had noted before to have been taken into the Bibles then in use, though they were but (d) *Apocryphal Writings* of themselves. Yet as *Apocryphal* as they were with him, or any other of the Church, *S. Augustin* thought fit to retain One of them at least, (e) whereunto the people of *Africk* had been long accustomed, and the *Fathers* of the *Council of Carthage* made it so far (f) *Canonical* among them, that they ordered it to be read in their publick Assemblies; from whence it will evidently follow, that either He and They were in an evident Error, (to obtrude as a *Canonical Book* upon their Church, that was

* Bell. lib. & capit. scilicet Denique. Denique B. Hieronymus præfatione in Esdras, apertè significat, 3 & 4 Esdræ non solum apud Hebræos non haberi, sed nè apud Septuaginta quidem interpretes. a S. Hier. præf. in Esdras. Nec quæquam moratur, quod Liber à nobis editus est, qui Apocryphorum Tertii & Quarti Sennitis non desestatur. Quia & apud Hebræos Esdræ Nephemique Sermones in unum volumine coactantur: & que non habentur apud illos, nec de XXXVII Sennitis sunt, præcui ABSCIENDI. b Id. prol. Galeato, Ita enim nonnulli supputant, alii XXII. c Præf. citat. si quis inter Septuaginta, &c. quorum Exemplaria variis ista Liberata & incerta esse demonstrat. Nec post utique verum affert quod discorsum est. Mittere enim ad Evangelia: in quibus multa ponuntur quasi de V. T. que apud LXX Interpretes non habentur; velut illud, Quoniam Nazareus vocabitur, & ex Egyptio vocavi filium, &c. d Ibid. ut supra; Apocryphorum Tertii & Quarti Libri (Esdræ) Sennitis. e S. Aug. de Civ. Dei, lib. 18. c. 36. &c. 43. Item Epist. 10. & 19. ad Hieronymum. — Propterea me nolle tuam ex Hebræo interpretationem in Ecclesiis legi, in contra LXX Interpretum, tanquam Novam aliquid præferentes magno scandalo perturbentur. Quos Christi, quantum naves & corda illam interpretationem (ex LXX) audire consueverunt. f Can. citatur. Sicut autem CANONICA Scriptura. — Gen. Evod. &c. — Salomonis Libri V. — Esdræ Libri Duo. — Tobias, Judith, &c. — quia à Patribus ista acceptissimas LEGENDA.

not Canonical, which no Man, that hath any Honour for them, will grant; or else that they borrowed, and used the word *Canonical* in a large and extended acceptation, that might in one regard be applied to the *Controverted Books*, and to the *undoubted Scriptures* in another, which will leave the *Error* upon their side, that forbid Men now under pain of damnation (as the Church of Rome doth) to admit any *Distinction* between them. For they must themselves admit a *Distinction* between the rest, and the 3d Book of *Esdras*, which nevertheless is here qualified with the *General Term* of (g) *Canonical Scripture*, as likewise be *Five intire Books* under the Name of *Solomon*, when all wise men know that he wrote but (h) *Three*, and that the *other Two*, though they were commonly, yet they were *improperly* said to be *His*. But the *Council of Carthage* spake by a kind of *Similitude*; and as the *Popular Custom* then carried it. The Sum is, As these *Five Books* are promiscuously received into the *African Canon* under the Name of *Solomon*, So are all the *other* under the Name of *Divine and Canonical Scriptures*; which (for all that) may, and ought to be *Distinguished* into their *several and proper Classes*.

LXXXIII. The next is Pope INNOCENT the FIRST; Who in his *Epistle to Exuperius*, (a man highly commended by (a) *S. Hierome*, and then Bishop of *Tolouse in France*;) (b) is said to have sent him a *Catalogue of Scripture-Books*, conform to that, which we have already recited out of *S. Augustin*, and the *Council of Carthage*. But who knows whether this be any genuine and *true Epistle* of Pope *Innocent*, or no? For there is great reason to doubt it. 1. First,

g In Conc. Trid. Sess. 4. & Bulla Pii 4.
h S. Aug. de Civ. Dei. lib. 17. cap. 20. Solomon propheta esse reperitur in Libris suis: qui Tres recepti sunt in Auctoritatem CANONICAM; Proverbia, Ecclesiastes, & Canticum Canticozum. Alii vero duo quorum nomen Sap. alter Ecclesiasticus dicitur, propter Floquii nonnullam similitudinem, ut Solomonis dicuntur obtinuit Consuetudo.

An. Dom.

405.

a S. Hier. Ep. 4. ad Rusticum.
b Innocent. 1. in Epist. 3. ad Exuperium. Fom. 1. Conc. Sect. 7. apud Bini. um. Quæ verò Libri accipiuntur in Canone Scripturarum, brevis

avereus ostendit. Gen. Ex. Lev. Num. Deut. Jos. Judic. Reg. 4. Ruth. Prophet. XVI. Solomonis Libri 7. Psalt. Job, (Tobias) Ieser, Judith, Maccab. duo, Esdræ duo, Paralip. duo, &c. Beilam. de verbo Dei, l. 1. c. 10. Sect. Primum. Primum igitur hos Libros una cum cæteris in Canone ponunt Concilia Carthage. 3. can. 47. Trid. Sess. 4. & Pontifex Innocentius 1. in Ep. ad Exuperium. Similiter Petron. Canus, Becanus, & alii plurimi.

because there is no *Ecclesiastical Writer*, that took any notice of it, (as many did of some others his (c) *Epistles*;) in all that *Age* wherein he lived, nor till he had been near upon CCC years dead. It is now got into the *Body of the Councils*, being placed there among the *Decretal Epistles* of the *Popes*; but it was first taken out, and brought in thither, from the (d) *Roman Code*, which of long time had no such *Epistle* in it. The Church of old was wont to be regulated by the *Canons* of the (e) *Universal Code*, that consisted of *Nine Councils*, that is to say, the *Councils of Nice, Ancyra, Neocesarea, Gangres, Antioch, Laodicea, Constantinople, Ephesus, and Calcedon*; whereof the *First* and the *Three last* were *General*; the other *Five*, though *Particular*, yet generally (f) approved. And the whole intire *Code* contained only CCVII *Canons*, following one another in an exact order, to the end, that the *Number* of them might neither be augmented nor diminished. And thus it continued till (g) *Dionysius Exiguus* his time, who being an *Abbot of Rome*, translated that *Code* out of *Greek* into *Latin*, after another manner than it had been in use before; and made many *Alterations* in it. For he (h) retrenched divers of the *Ancient Canons*, (which seemed to be most disadvantageous to the *Popes*;) and (i) added divers others, that the *Universal Church* did not acknowledge: yet in all his *Collection* was there never any *Decretal Epistle* added. In the (k) *Abridgment* of *Ferrandus*, who lived at the same time, there is no mention made but of * *One Epistle* only, which *Siricius* sent from a *Council* in *Rome*, to the Churches of *Africk*; and for the Reading of the *Canonical Scriptures* he quoteth no more (l) *Decree*, than what was made in the *Councils* of *Laodicea* and *Carthage*. So that for more than a *Hundred Years* together this *Epistle* of Pope *Innocent* was not heard

c Inter Epist. S. Asci. Vide etiam S. Aug. contr. Pelag. l. 2. c. 9. d Codex Canon. & Decretorum Ecclesie Romanæ, edit. Maguntia. Anno 1525. e Leshaffius in Consultatione sup. Contraversi. inter Pipam Paul. V. & Rom. Pontificem ac in Tractatu de Libertatibus Eccl. Gallic. Item, Hugonanus Arch. Remensis in opusculo contra Hieronymum Luadunens. c. 21.

f Vide Conc. Calcedon. Act. p. 11. 13. & Anton. Aug. li de E. g Dionys. Exiguus Codex Canonum Ecclesiastic. Anno 525. h Omne. VIII. Canones Concilii Ephesini. Magnam partem ultimi Canonis Concilii Laodicensis. Tres ultimos Canones Concilii Constantinopolitani. Duos postremos Canones Concilii Constantinensis.

i Canones, qui dicuntur Apostolorum, 50. Canones Concilii Sardicensis. Canones Concilii Africani. k Ferrandus Disoni Brevitio Canonum. Anno 530.

* And yet it is not that Epistle which is now put into the Roman Code.

l B. Tit. 2. 8. in præter. Scripturas Canonicas nihil in Ecclesia legitur. Conc. Laodicensis. c. 17. Conc. Carth.

of theg. cit. 45.

S. *Augustin's* Catalogue, nor in the *Canon* of *Carthage* shall we find the Book of *Baruch*. Hitherto therefore it is certain, that no *Ancient Authour* can be produced to justify the *New Canon* of the *Council*, that was held at *Trent*.

An. Dom.

426

a Sap. 4. 11. Raptus est, ne malitiae mutaret intellectum ejus.
b Hilarius Arelatenfis in Epist. ad Aug. Hoc Testimonium, tanquam non Canonice definitum. Ut supra, num. 81. pag. 105.

LXXXIV. About this time it was, when the *DIVINES* at *Marseilles*, and other places in *France*, took Exceptions at S. *Augustin's* alledging a (a) Testimony out of the *Book of Wisdom*; which in points of doctrine they said ought to have been omitted, because it was (b) no *Canonical Book* of *Scripture*. And forasmuch as all the rest of that *Class* were of a like Condition with this (that they were not written by any *Prophet*, not received into any such authority by the *Ancient Church*,) therefore upon the same reason that these *Divines* of the *French Church* refused to acknowledge the *One*, it may be justly presumed, that they disallowed the *Other*; there being no reason all, to be given, why they should *Canonize*, the Books of *Tobit*, *Judith*, *Ecclesiasticus*, or the *Maccabees*; and yet out of the same *Canon* reject the *Book of Wisdom*, as here they did.

An. Dom.

451.

a Concil. Calced. Can. 1. Canonis qui à S. Patribus, in una quaque Synodo, hoc usque constituti sunt proprium robur obtinere decrevimus.
b In eod. Concil. Act. 4. Act. 11. Act. 13. Epist. Synod. Episcopo-

LXXXV. We have in this *Century*, the General Council of *CALCEDON*, under *Martianus* the Emperour, and in the time of *Pope Leo* the First, consisting of *DCXXX* Bishops; which received the *Code* of the *Church* universally in use before them, and by their (a) *First Canon* confirmed it. In that *Code*, often (b) mentioned in this *Council*, were contained among others the *Canons* of *Laodicea*, (c) wherein we had the *Catalogue* of the *Canonical Books* of *Scripture* before; but the (d) *Canons* of the *Councils* of *Carthage* had yet no place in it. And therefore we may safely con-

porum Fidei, et Leonem Imp. et Epist. Episcoporum Europae Provinciae; ac Fidei. Agrippi Episcopi Rhodi ad eund. Imp. c In Codice Can. univers. Eusebii, Can. CLXIII. Quos Dionysius Exiguus primum omnium adiecit, Anno 525.

clude

clude, that neither *Pope Leo*, (whose *Legats* subscribed the *Council* of *Calcedon* for him, all but the *XXVII* *Canon*,) nor any of the *Bishops* there gathered together acknowledged any *other Books* of *Canonical Scripture*, than what the *Council* of *Laodicea* (which left out (e) all the *Apocryphal*, or *Ecclesiastical Books* of the *Old Testament*,) had declared to be received, and read for such in the *Church*, before their time.

LXXXVI. In the latter end of this *Age* lived *Pope Gelasius*; of whose *Decrees* we have but (a) *One* only given us in the *Roman Code*, where it is divided into *XXVIII* Sections. Yet in the *Tomes* of the *Councils* they have added *many more*, and among others a certain (b) *Decree* that he made in a *Synod* at *Rome* with *LXX* *Bishops* about him, concerning the *Authentick Books* of *Scripture*. And this *Decree* was then first heard of, when *Isidore* the *Merchant* began to vent his *Apocryphal Wares* to the *World*, and when *Gelasius* had been already *CCC* years in his *Grave*. From him (c) *Burhard* and (d) *Ivo* received it, and (e) *Gratian* from them all. But in the (f) *Copies* which they bring us out of the pretended *Original*, there is so great an uncertainty, and disagreement betwixt them, that the (g) *Roman Emendators* of *Gratian* themselves know not how to trust it. For in some *Copies* they can find neither *Book* of *Judith*, nor the *Second Book* of *Maccabees*; in others they have but *One Book* of the *Kings*, and *One* of the *Chronicles*; sometimes *Three*, and sometimes *Two*, and otherwhiles *Five* of *Solomon*. So that no *Man* can tell what *Gelasius* herein said, if he said any thing at all. But let it be, that some such *Catalogue* was digested in his time: All

dam, si nonnulla sint, que difficultatem faciunt. Item ad verb. Carterum. Hinc usque ad finem (ubi recententur Libri Scripturae Canonice & Ecclesiastice iisdem immixti) neque in Collectione Isidorii, neque in nullo Veteri codice Gratiani eorum que collata sunt, inventantur.

R 2

that

An. Dom.

494.

a Decretum Gelasii Pape ad omnes Episcopos, in Codice Can. Vet. Eccl. Rom. Edit. Mog. 1525. & Paris 1609.

b In Tomis Conciliorum apud Binium Tom. 3. Concil. Romanum, quo à 70. Episcopis Libri Sacri et Authentici ab Apocryphis sunt discreti, sub Gelasio An. Dom. 494.

c Anno 1014.

d Anno 1117.

e Anno 1150.

f Dist. 15. c. Sancta Romana.

g Emendatores Romani in Notis ad eundem Canonem, Verb. Mandamus. Accurrit in toto hoc capite ut modis discrepant Collectiones ab Originibus, ut satis certò statui non possit, que Vera, & Vera sit Gelasii lectio, nec magis esse sit veritas.

a Decret. Gelasii in Synodo 7^o. Ep. Ordo Librorum Veteris Testamenti.

that is gain'd by it against us, is as good as nothing, for it is but a *Catalogue of Ecclesiastical Books* mixt with the *Canonical*; and the (a) *Title* of it bears no more, than we usually give it our selves; to signify, that these were the Books, which were written in the time of the *Old Testament*, and afterwards received by the *Church* to be *publickly read* unto the people, though in a strict and exact manner of speaking; we intend not to call them all alike *Canonical*, no more than *Gelasius* and his *Bishops* did; who must either be taken in such a latitude, as we desire to be; or else they will be put, not only to disagree with the *Nature* of the *Thing* it self (to say that any Book was a *Canonical Book* of the *Old Testament*, which during the time of that *Testament* was never so,) but to depart likewise from the Consent of the *Ancient* and *Primitive Church* before them; which God forbid we should ever conceive of so many Reverend and Excellent Persons, as either met with *S. Austin* in the Council of *Carthage*, or with *Gelasius* in the Synod at *Rome*.

LXXXVII. But here at this place it will not be amiss to stand a while, and look upon the *Fine Pageant*, that *M. Becanus* the Jesuite hath dress'd up, and set in our way, *Becanus* was a Man of an acute wit, and subtil enough; but herein (as in many things besides) he shewed little of it; when (b) he brings in Pope *Innocent* delivering the *Trent-Canon* of *Scriptures* to the Council of *Carthage*, and the Council of *Carthage* recommending it to *S. Austin*, and *S. Austin* presenting it to Pope *Gelasius*, and Pope *Gelasius* in his Council at *Rome* reaching it over to Pope *Eugenius* in his Council at *Florence*, (which is a leap no less

b M. Becanus Mar. Controv. l. 1. cap. 3. q. 1. Canon Scripturarum (quem Pontificii amplectimur) habetur in concilio Trident. Sess. 5. Et Patres illius concilii acceperunt illum per traditionem ab Eugenio Papa in concilio Florentino; Rursus Eugenius illum accepit à Gel. so Papa in concilio Romano; Item Gelasius ab Augustino; & Augustinus à concilio Carthageno; denique Patres hujus concilii ab Innocentio I. Vixit autem Innocentius An. Christi 402. Igitur ab illo tempore PRIMITIVE ECCLESIAE ad nos usq; per CONTINUAM TRADITIONEM perseveravit idem ille SCRIPTURARUM CANON, quem nos nunc tenemus, & amplectimur. Vide eund. Tract. de fide, cap. 3. q. 1. num. 3.

than

than Nine Hundred and Fifty years long.) and *Pope Eugenius* putting it into the hands of the Council of *Trent*. We shall speak with the Council of (a) *Florence* and (b) *Trent* hereafter: and what all the rest of this *Jew* can say, we have already heard before, and heard nothing that makes to the *Jesuits* purpose; which is, to set all the *Apocryphal*, or *Ecclesiastical Books* of the *Bible*, in equal Rank and Authority with the *Canonical*. But between *Eugenius* and *Gelasius* there will come in so many to the contrary, that *Becanus* will never be able to maintain either his *Continual Tradition* against them, or to fetch his leap over all their Heads. That *Gelasius* received his *Catalogue* from *S. Austin*, or *S. Austin* from the Council of *Carthage*, and the Council from *Pope Innocent*, is no way probable. For first *Gelasius* received his *Decretal Epistles*, all but One, and his *Synodical Declaration* of the *Scripture-Books* from *Isidore Mercator*, and *Isidore Mercator*, for ought that any body knows, onely from himself. Next, the Council of *Carthage*, and *Pope Innocent*, rather received their *Catalogue* from *S. Austin*, then *S. Austin* from them; For he wrote his *Books of Christian Doctrine* before he was made a *Bishop*, to which Office he was (a) Ordained VII years before *Pope Innocent* (b) came to that dignity, and X years before (c) the *Epistle* to *Exuperius* is said to be written; an *Epistle* that *Austin* perhaps never saw, (at least he makes no mention of it,) and which the (e) Council of *Carthage* never heard of, who following the Enumeration of *Scriptures* that *S. Austin* had (with his restrictions and limitations) set down before, sent it to *Boniface* and other *Bishops* of *Italy*, to see if they would approve it; which they would never have done, if they had known of any former Declaration that *Innocent* had there made about it. Lastly, if *Eugenius* had it from *Gelasius*, and he from *S. Austin*,

a Infra, num. 154.

b Num. 181.

a Anno 395. Secundum Proprii Chronicon.

b Anno 402.

c Anno 405.

d Anno 419.

e Vid. Num. 82.

and

and S. *Augustin* from the *Council*, and *they* from Pope *Innocent*; from whom did this *Pope* receive it? (for he lived in the *Fifth Age*, which is somewhat too late a time to begin the (a) *Primitive Church* withall, as *Becanus* here doth;) did he take it from himself, and fetch it out of his (b) *own Bosome*? or did he alone give forth his *Sentence* about it, without the Consent and Testimony of *Others*? and, which is more, against all the Testimony and Consent of the *Primitive Church* for the space of *CCCC* years before him? Into so many *Errours* and *Straights* doth this *Fesuite* cast himself, by undertaking the defence of a *wrong cause*.

a Loco citato. 12. tit. ab illo tempore Primitive Eccles. ad nos usque &c.
b Scrinio Pastoris?

c Becanus lib. de analogia V. & N. Test. c. 1. q. 1. Quenam Libri V. T. sunt Canonici? R. Canon seu Catalogus Librorum V. T. duplex est. unus Judaicus, qui tempore illius confectus est. — alter Christianus, qui auctoritate INNOCENTII PRIMII confectus est. — Et quidem de prioribus non est disputatio, Omnes tam Judaei quam Christiani agnoscunt istos pro canonicis De posterioribus aliqua dissensio est &c.

LXXXVIII. Nor is he in any less *Errour*, when (c) having ask'd the *Question*, What *Books* of *Scripture* were received into the *Canon* of the *Old Testament*? he answereth, That there be *Two Canons* of that *Testament*; one *Judaical*, which was made up in the time of *Ezra*; and another *Christian*, which was made up by the Authority of *Innocent the First*: A *Distinction* that standing upon no *Foundation* destroyeth it self. For the *Canon* of the *Old Testament*, if it be properly and strictly taken, (and *Becanus* would not have it otherwise taken.) neither is, nor can be any other but *Judaical*, from which if there should be a *Different Christian Canon*, making and avowing *those Books* to be *Parts* of the *Old Testament*, which the *Old Testament* never had, it would imply a *Contradiction*; which *Pope Innocent's Epistle* will never make good, For no *Book* can be said to be a *Canonical Book* of the *Old Testament*, (that ended in *Ezra's* time,) but such only as was received into the *Canon* while that *Testament* and the *Ancient Judaical Church* flourished under it. Therefore in this matter we can no more believe the *Fesuite's* saying concerning *Pope Innocent*, then we can believe *Pope Innocent* himself, when

when in this his *Decretal Epistle* he telleth us (if yet it were *He*;) that (a) *Solomon* King of *Judah* wrote a *Book* in the time of (b) *Ptolemie* King of *Egypt*; for he attributeth *five* (c) *Books* to *Solomon*, whereof *Ecclesiasticus* must be *One*, that was written by *Syrach* (d) *DCC* and *LX* years after *Solomon* was dead. The *question* in our *Case* is concerning a matter of *Fact*, in a time long since past, which no power is able to change into any other thing than at that time it was, and make it what it was not. The demand then being, What are the *Canonical Books* of the *Old Testament*, which was now past and gone *Four* whole *Ages* before the time of *Pope Innocent*? Recourse is to be had unto the time of the *Old Testament* it self, that herein must only give us our sure and certain resolution. For if the *Pope* had an omnipotent faculty, yet that faculty could not revoke a *time*, nor make things *then* to be, that *then* had no being, as it is both confessed here by the *Fesuite*, and was made clear (e) before, that his *New Canonical Books* had *then* no such being at all, Besides *Pope Innocent's* Answer was not given to *Esuperius* in such high terms of *Authority* (whereby to regulate and bind the *Christian Church* after him,) as *Becanus* here would have it; for he answereth (f) only as far as his understanding gave him leave, and according as his reason persuaded him, having first consulted the *Books*, and the order of *times* wherein they were written. But if he had made the *Ecclesiastical Books* of equal *Authority* with the *Canonical*, or determined those *Writings* to be parts of the *Old Testament*, which never were acknowledged by *them* that lived under it, properly to belong thereunto; his Answer had been clear otherwise than what his understanding led him to; and would have been altogether contrary to *reason*, both in regard of the *Books* themselves, and of the *Times* when they were first set forth; which was after *Ezra* (g) and

a An. Mundi 2940.
b An. Mundi 3704.
c Innoc. I. in Epistola, Solomonis Libri QUINQUE.
d praefat. Siracidis filii in Ecclesiasticum. Man. in 30 anno temporibus Ptolemi Euergetis Regis, postquam perueni in Egyptum, &c.
e Supra, Chap. II.
f Innoc. I. in Epistola ad Esuper. Pro capu intelligentiae meae respondi, quid sequendum vel docilis ratio persuaderet, vel auctoritas lectionis ostenderet, vel custodire servis temporam demonstrare.
g Vide cap. I. III. 4.

Malachy

Malachy had clos'd up the *Canon*. Again, if *Innocent's* *Rescript* had then carried the present *Roman sense*, and been of such *Authority* as is now pretended, bow came it to pass, that from the next Ages after him, to the time of the *Council of Trent* it self, there was no greater *Regard* and *Consideration* had of it? For certain it is, that from his time to ours, never was any *Bible* found, that had either *his Epistle*, or the *Catalogue* of *S. Austin*, or the *Canon* of *Carthage*, or the *Decree* of *Gelasius* set before it; as in all, *Manuscript* and *Printed*, (a) the *Prologue* of *S. Hierom* is, there placed by a common and universal *Consent* of the *Latin Church*, to be a sure (b) *Index* and *discrimination* of the *Apocryphal* or *Ecclesiastical Books* from the *Canonical*. For herein he was prefer'd before (c) all other *Writers*, that spake not so distinctly and exactly of *this particular*, as he did. And to make it manifest, that in the subsequent Ages the *Church* followed not the pretended definition of *Innocent*, or *Gelasius*, but the distinction that *S. Hierom* made, and the *Ancient Canon* that the *Christians* received from the (d) *Hebrews*, we shall in the *Chapters* ensuing, take a full view of the next *Ages*, and see the *Testimonies* which both the *Elder* and the *Later Writers* have given us herein.

a *Profl. Galeat. B. Hieronimi.* b *Ibid. ut scire valeamus, quidquid est Extra Hos (in Galeato recensitos) Libros, inter Apocrypha ponendum. Igitur Sapientia que vulgo Solomonis inscribitur, & filii Syrac Liber, & Judith, & Tobias, & Pastor, non sunt in CANONE.* c *Alph. Tostat. in 1. cap. Mat. ad ver. 12. & seq. Magis credendum est Hieronimo quam Augustino. maxime ubi agitur de Veteri Testamento, & de Historiis; nam in hoc ipso excessit omnes Doctores Ecclesie.* d *Idem, Defensorii part. 2. c. 23. Illa Distinctio facta est ab ECCLESIA UNIVERSALI, que, concorditer tenet illam DISTINCTIONEM factam a B. HIERONYMO; Nam ista tenebatur a Judæis Fidelibus ante Christi Advantum; & fuit postea continua et in ECCLESIA.*

CHAP

CHAP. VIII.

The Testimonies of the Ancient Ecclesiastical Writers in the Sixth Century.

LXXXIX. M. AURELIUS CASSIODORE

(sometimes a *Senator* of *Ravenna* and *Consul* of *Rome*, but afterwards one that retired himself toa *Collegiate* life in a * *Religious House* which he had built for that purpose,) though he lived many years in the former *Century*, yet in his old Age he reached to *this*, and wrote an (a) *Introduction* to the Reading of *Divine Scriptures*. Among which he comprehendeth not only the *Canonical*, but the *Ecclesiastical Books* also of the *Bible*, together with the best (b) *Expositours*, and *Tractats* that had been made upon them. In the first place (c) he reciteth the *stricter Catalogue* of *S. Hierom*,(which is an *Argument* that he preferred it before any other,) and afterwards the *larger Enumeration* of *S. Augustin*, and the common *Septuagint*: but of these *Two last* his judgment is not so well known to us as otherwise it might have been, if the *Copies* of his writing had come perfect to our hands. For they that set him forth confess somewhat here to be wanting. In the mean while how highly he approved *S. Hierom's Edition*, which consisted of *XXII Books* according to the *Hebrew Canon*, he declareth at large:

b *Ibid. cap. 24. Quod dictum rationabiliter in Tractatoribus probatissimis invenitur, hoc proculdubio credamus esse DIVINUM.*

c *Ibid. cap. 12. Sciendum est plane S. Hieronymum idem diversorum Translationes legisse, atque correxisse, eo quod Auctoritati Hebraice nequaquam eas perpserit conformare. Unde factum est ut OMNES LIBROS V. T. diligenti cura in Latium Symeonem de HEBRÆO fonte transfunderet, & ad VIGINTI DUARUM Literarum modum qui apud Hebræos manet, COMPENDENTER adduceret, per Quos Omnis Sapientia Affectus, & memoria distorum in eorum Scripta Servatur. Hæc etiam adhibiti sunt N. T. Libri XXVII, qui videntur pml XXX. Titulus hujus Capituli est, DIVISIO SCRIPTURÆ DIVINÆ SECUNDUM HIERONIMUM.*

d *Ibid. cap. 12. Sciendum est plane S. Hieronymum idem diversorum Translationes legisse, atque correxisse, eo quod Auctoritati Hebraice nequaquam eas perpserit conformare. Unde factum est ut OMNES LIBROS V. T. diligenti cura in Latium Symeonem de HEBRÆO fonte transfunderet, & ad VIGINTI DUARUM Literarum modum qui apud Hebræos manet, COMPENDENTER adduceret, per Quos Omnis Sapientia Affectus, & memoria distorum in eorum Scripta Servatur. Hæc etiam adhibiti sunt N. T. Libri XXVII, qui videntur pml XXX. Titulus hujus Capituli est, DIVISIO SCRIPTURÆ DIVINÆ SECUNDUM HIERONIMUM.*

S

But

An. Dom. 530.

* Vivariense Monasterium Juxta Ravennates.

a Cassiodorus de Divinis Lectionibus.

b *Ibid. cap. 24. Quod dictum rationabiliter in Tractatoribus probatissimis invenitur, hoc proculdubio credamus esse DIVINUM.*

c *Ibid. cap. 12. Sciendum est plane S. Hieronymum idem diversorum Translationes legisse, atque correxisse, eo quod Auctoritati Hebraice nequaquam eas perpserit conformare. Unde factum est ut OMNES LIBROS V. T. diligenti cura in Latium Symeonem de HEBRÆO fonte transfunderet, & ad VIGINTI DUARUM Literarum modum qui apud Hebræos manet, COMPENDENTER adduceret, per Quos Omnis Sapientia Affectus, & memoria distorum in eorum Scripta Servatur. Hæc etiam adhibiti sunt N. T. Libri XXVII, qui videntur pml XXX. Titulus hujus Capituli est, DIVISIO SCRIPTURÆ DIVINÆ SECUNDUM HIERONIMUM.*

But of Pope Innocent's Epistle, and the Decree of Gelasius, he saith not a word: which is a sign, that they came into the World after his time. And because he could not find among all the Ancient Writers any Expositions of the other Ecclesiastical Books * which were added to the Translation out of the Septuagint, and numbred in S. Augustin's Catalogue, he committed the care of that Work to a Priest (a) of his own acquaintance; (b) commending the Books for many excellent Vertues, and instructions of Manners in Patience, in Hope, in Charity, and in Fortitude, that are to be found in them. And thusfar S. Hierom was of his mind. And so are we.

* Ibid. cap. 5. Sapē dicitur autem Pater Hieronymus asserit Sapientie Librum non a Solomone (ut usus habet) sed a Philone doctissimo quodam Iudeo fuisse confectum: quem Pseudographum praenotavit, quia usurpationem nominis portat alterius. Hujus libri expost. Presbyter Bellator, &c. a Ibid. cap. 6. Bellatori amico nostro. b Ibid. Propter virtutes excellentissimas morum confectos esse cognoscite, ut patientiam, ut spem, ut charitatem, ut etiam in seminis fortitudinem, ut pro Deo contempnam presentis seculi vitam, &c. nostris animis competenter infunderent.

An. Dom. XC. Among other Laws, that JUSTINIAN the Emperour made concerning Ecclesiastical matters, this was one; (a) That the Canons made, and confirmed by the Four First General Councils, should be Received, and have the force of Laws. In the last of which Councils (as appeared before, both by the (b) Council it self, and by the (c) Code there approved,) the (d) Canon of the Council of Laodicea was confirmed; and the (e) Canon of the Council of Carthage (which that Code contained not,) let alone by it self. From whence it appeareth, that though (f) Dionysius and (g) Ferrandus had already made some use of the African Council in their particular and private Collections of the Canons, yet in the general and publick Receptions of the Church, this of Carthage carried not then any such binding Authority with it, as that of Laodicea did.

§ 41
a Novella 131.
Θεωριζομεν τας εν νομιαις επεχθησας αγιους εκκλησιαστικους κανονιας, τας υπο τω αγιω Πρασασκου Συεδου εκθεθευτας, η σεκουαβηλας.
b Concil. Calcedon. Gen. 1. ut supra citatur Num. 87.
c In cod. Concil. A. E. 4. 11. 13.
d Vide Num. 59.
e Num. 82.
f Anno 135.
g Anno 530.

An. Dom. XCI. But we have in this Age the Testimonies of Two African Bishops to explain their own Canon; one of JUNILIUS, who notwithstanding the mixture

ture that S. Augustin and the Council of Carthage made of the Ecclesiastical and Canonical Books together, acknowledged a great (a) imparity betwixt them, and parted them again (them and others) into their several Classes. For First he declareth that the Canonical Books only are of Sovereign and perfect Authority; then that there be some others of a lesser, and others of no Authority at all: which is answerable to the Order of the Greek Church which divided the Canonical Books from those that were suffered to be Read in the Publick Assemblies, and these from the Apocryphal, that were utterly rejected and forbidden to be used among them. Secondly, he (b) excludeth out of his Canonical Class the Books of Judith, Wisdom, and the Maccabees, which he expressly nameth, and (by the reason that followeth,) the rest of that Rank also, which he nameth not. For Thirdly, the Reason that he giveth of this distinction, is because (c) the Hebrews, and S. Hierom, and other Doctours of the Church, had so distinguished them before him. Which is a clear profession, that he received no more Books into the Canon than they did; and a clear argument withall, that the Copy of his Writing is corrupted, where some of the Canonical Books recited in it are set (d) out of their own Order.

a Junilius Africanus de partibus Divinae legis, l. 1. cap. 7. Scribit autem ad modum Dialogi? Discipulus Quoniam Divinarum Librorum, (nempe qui aut revera Divini sunt, aut tales habentur?) constituta Autoritas? Magister. Quia quidam perfectae Autoritatis sunt, quaedam Mediae, quidam Nullae. Quidam sunt perfectae Autoritatis? M. Quos CANONICOS in singulis speciebus enumeravimus. D. Qui Mediae? M. Quos admodum a pluribus diximus. D. Qui Nullus? M. Reliqui Omnes.
b Vide ejusdem Libri, cap. 3.
c Ibid. Discip. Quare hi libri non inter Canonicas Scripturas currunt? Mag. Quoniam apud Hebraeos quoque super hac differentia recipiebantur, sicut Hieronymus, Ceterique testantur.
d Eod. cap.

XCII. Another of the African Bishops, is PRIMASIUS, the Prelate of Adrumetum there, and one of those Fathers that were present (e) at the Fifth General Council in Constantinople, who after the Council of Carthage, had been divulged and spread in his Country now more than C years together, (f) knew of no other Books to be Received there into Perfect and Canonical Authority of Scripture, than what S. Hierom, and others that followed the Hebrew Accompt, had (g) formerly numbred. It is therefore

An. Dom. 553.
e Concil. Constantinop. General. V. Col. lar. five A. 2.
f Primasius in Apocryp. cap. 4. S. Johannes Veteris Testamenti Libros (per 24. Alios) infert, Quos Hieron. Numeri CANONICA Autoritate significavit, tanquam 24. Seniores per Tribunalia praefecit.
g Num. 70. & 73.

f Cotton. Depr. 184.
g Coeffar. Apol. P.
96.

a great vanity in (f) Cotton and (g) Coeffeteau to say as they do, that from the time of the African Council in Carthage, their New Canon of Trent was received and believed throughout all Christendom; and that there are not above One or Two to be found among the Ancient and later Writers in the Church since that Age, who have been of another mind, But we shall find them many more: and it will be no easie matter for those of their side to find any One that ever maintain'd the Doctrine of the Council of Trent, before that Council sent out their Anathema against the whole Church of God besides, both before and after them.

An. Dom.

560.

* Evagr. Hist. lib. 4. cap. 39.
b Anastasius in Hexameron, lib. 7. Numerat igitur Deus totum suum Vetus Testamentum in XXII Libris.
i Cocc. Theaur. 16. Art. 17.

XCIII. In Syria at this time lived ANASTASIUS the Patriarch of Antioch, a person * highly esteemed in the Church, as for all other things wherein he excelled, so especially for his study and knowledge of the Scriptures; Who in his Work that he made upon the Creation of the World, (b) expressly setteth forth the Number of those Books which God had appointed for his OLD Testament, to be XXII. And it is to no purpose for (i) Coccinus to bring him out of his Treasury against us. For though he citeth Ecclesiasticus, in the same Book, yet neither there, nor any where else, doth he make it to be a part of God's Old Testament. And if he (or some (k) other under his name) hath thought good to alledge the Wisdom of Solomon and to call it a Divine Scripture, yet this is no more than otherwhiles (l) he attributerh to the Fathers of the Nicene Council.

k Quæst. 8. apud Anastas.

l Anastasius in Ody c. 9.

An. Dom.

580.

m Henr. Canis. Antiq. Lect. Tom. 4. Baronius in Annal. Anno. 513. Sect. 46.

XCIV. As cleare Testimony have we from LEONTIUS, accompted both in those days and these (m) a very learned and exact Writer; who in his Book against The Sects, acknowledgeth no other Canonical Parts of the Ancient Bible to be Received by the Christian Church, than what the Hebrews had received

received before, that is to say, XII Historical Books Five Prophetical, Four of Doctrine and Instruction, and One of Psalmody; all (a) which he nameth in particular without making mention of any Other. And therefore the Master of the Pope's Palace at Rome is very angry with this passage in Leontius, and putteth him into his Expurgatory Index with this Censure, "(b) That he did exceeding ill, to make so short a Catalogue of the Old Divine Scriptures, and therein to Omit the Books of Tobit, Judith, Esther, Wisdom, Ecclesiasticus, and the Maccabees. Which is clearly to confels, that this Testimony is wholly for us, and full against the New Trent-Canon.

Parentici, Partim ad Psallendum facti. Et hi quidem sunt P. T. Libri, &c. N. T. pertinent, recensuisset, subjicit. ταυτα δε τα κανονικωδηματα βιβλια εν εκλησια και παλαια και νεα εν τα παλαια πάντα δεχονται οι εβραιοι. Hi sunt Libri IN CANONEM recepti in ECCLESIA, tam Veterum NOVA, Equibus Omnes alios Pifcos HEBRAICI recipiunt b Joh. Maria. Magister. S. Palatii, Judic. Rom. p. 117. Dimittit Catalogum Divinorum Librorum textit. Nam Tobiam, Judith, Esther, Sapientiam, Ecclesiasticum, & Maccabios PERPETUAM OMISIT.

XCv. There is a Commentary upon the Apocalyps extant under the Name of VICTORINUS the Martyr, Bishop of Poitiers in France; Another set forth among the Works of S. Augustin; and a Third attributed to S. Ambrose which though they be not their Writings whose Names they bear, yet very Ancient they are, and have many True and remarkable passages in them, whereof this is One in them (a) All, That the XXIV Seats of the Elders alluded to the XXIV Books of the Old Testament, which is the same both Explication and Application, that (b) Tertullian and (c) S. Hierom had made hereof before.

XXIV Seniores possunt etiam intelligere XXIV Libros Veteris Testamenti. per Seditia igitur XXIV designantur XXIV Libri Veteris Testamenti. b Vide Num. 51. c Vide Num. 73.

a Leontius Byzantinus de Sectis A. A. 2. Prius quam Sectas attingamus, Libros ab ECCLESIA receptos recensamus. Eorum igitur alii SCRIPTURAE VETERIS sunt, alii NOVAE. Veterem vocamus Eam que ante consilio adventum edita fuit; Novam, que post Adventum: Veteris Libri sunt XXII, partim Historici, partim Prophetici, partim Quam hos, & qui ad

An. Dom.

599.

Aut. Seculo Potius sequenti.

a Victorin. in Apoc. 4. Sunt autem Libri Veteris Testamenti, qui residunt, 27. gigni Quatuor, quos in Epitome Tertullianus invenit Aug. Hom. 3. in Apoc. 4. p. Ambros. in Apoc. 4. c. 1. Vide Num. 51. c. Vide

XCVI. And thus far it is evident, what the *Ancient Fathers* both of the *Greek* and *Latin Church* held and taught concerning the proper & Authentick CANON of SCRIPTURE; Wherein *S. Augustin*, and they that followed him, or the *Council of Carthage*, in effect differed not from them. For those Fathers that take the CANON in the strictest sense, (allowing no Books to be received in the *Christian Church*, as CANONICAL, but such only, which the *Ancient Church* of the *Jews* had received from *God* before, and by the *Sole Authority* whereof all matters of *Faith* were to be learned and decided;) they do not yet deny, but that the *Ecclesiastical Books*, (usually thereunto annexed,) may in a General and large sense, (as they have many profitable *Rules of Life* and *Instruction* in them,) be termed *Canonical*, and esteemed as *Holy* and *Divine Writings*, set forth by pious and religious men under the *Old Testament*, to be publicly read and made known to faithful people. So much * *S. Hierom*, *Ruffin* and *S. Athanasius*, (besides the rest of the *Old Fathers*,) granted; and *S. Augustin*, with all his followers in *Africk*, or elsewhere, would ask no more. For neither did he nor they make them to be EQUAL AUTHORITY, nor did they pass their *Censure of Damnation* (as the Masters at (a) *Trent* have done,) upon any that did not *So Receive* them; but gave Advice and Council to (b) *Prefer* the one before the other. And here is an end of the *Six* first *Centuries*.

* Locis supra citatis.

a Self. 4. & Bulla
Papæ Pii 4. Supra
cit.

b Vide Num. 80.

CHAP. IX.

The Testimonies of the Ecclesiastical Writers in the Seventh Century.

XCVII. **B**Ut to make it manifestly appear, that in the *Ages following* there was no *Obligation* put upon any Man, to observe either the pretended *Decrees of Innocent*, and *Gelasius*, or the *Canon of the African Council*, and the *Catalogue of S. Austin*, (at least not in that strict sense and acception, wherein they are all now produced by our Opposites, and urged against us,) but that the *Church* continued still to observe the *Ancient Canon of Scripture* which the *Christians* had received from the *Jews*, and which both *S. Hierom* and *Ruffin*, and the other *Old Writers* before them, had accurately delineated; we shall for this purpose take a view of the *Subsequent times* and the *Testimonies* of those *Ecclesiastical Anshours* that lived in them, and left any Record of this matter behind them, every one in their Order.

XCVIII. We have already seen that *Four Patriarchal Churches* have declared themselves for us. 1. For the *Church of Jerusalem* furnished us with *S. Cyril*. 2. The *Church of Alexandria* with *Athanasius*. 3. The *Church of Antioch* with *Anastasius*. 4. And the *Church of Constantinople* with *S. Gregory Nazianzen*, besides many *Others* that depended upon those several *Seas*. And if any credit may be given to the *Writings of Clemens*, the *Church of Rome* also hath furnished us with the first *Patriarch* and *Bishop* she had. But whether *his Testimony* be received or

not; we are more assured that S. GREGORY the GREAT, who was another *Bishop* of that *Patriarchal See*, will give in his *Witness* and *Suffrage* for us.

An. Dom.

600.

a Vide Num. 100. versis finem.

b S. Gregor. Moral. Exposit. in Job. Lib. 29. cap. 17. (alias 13.) De qua re (Scilicet Elatione) cavenda non in ordinatè facimus, Si ex Libris, licet NON CANONICIS, sed tamen ad edificationem Ecclesie editis testimonium proficimus.

XCIX. S. GREGORY then (as divers of the late *Roman Writers* do confess,) hath herein declared himself to follow the *Canon* of the *Ancient Church* set forth by S. *Hierom* and the *Fathers* before him; when in his *Morals* being about to alledge a passage in the *Book* of the *Maccabees*, he first maketh an *Excuse* for it, and faith, (b) "That though it be not produced out of the "CANONICAL BOOKS of *Scripture*, yet it is alledged out of such a *Book*, as was published for the *Edification* of the *Church*. By which words he acknowledgeth, that *Some Books* of the *Bible* there are, which be not *Canonical*, and that the *Books* of the *Maccabees* are of that *Number*. And what can any *Man* desire to be said more expressly?

C. Yet because there are *Two pretences* made; *One*, that else where he *Canonizeth* all the rest of the *Confessed Books*; and *another*, that in this place he detracteth nothing in that behalf from the *Books* of the *Maccabees*, we will clear the way before us, and answer them both. 1. And first, for all the other *Books*, *Greiser* the *Fesuite*, (that contendeth for them,) will be our witness, (c) "That S. *Gregory* in all his "Works, maketh not any mention of the *Book* or "History of *Judith*. And if otherwhiles he nameth *Tobit*, it is but very seldom that he doth so, and most an end, under the Name of (d) *A certain Sage person*, (e) or a *certain Holy Man*, without any peculiar appellation, or citing of his *Book*; as likewise under the same terms he often alledgeth the sayings of the *Books* of (f) *Wisdom*, and (g) *Ecclesiasticus*; which are so far from being Terms proper to the *Canonical Writers* of *God's Divine Scriptures*, that many of the *Fathers*

e Greiser. de scap. 7. De Libro Judith Nihil verius dicit S. Gregorius in operibus suis.

d S. Gregor. Moral. lib. 6. cap. 16. & Homil. 9. in Ezechiel.

f Idem, moral. l. 10. c. 4.

g S. Gregor. Moral. lib. 3. cap. 11.

h Idem Puffin.

Fathers both (f) *Greek* and (g) *Latin* give them not only to divers *Christian Authours*, but to the *Philosophers* themselves. And what if at some other time he maketh a more honourable mention both of *Ecclesiasticus* and the *Wisdom of Solomon*, attributing to them the title of (h) *holy Writings*? yet this lodgeth not those *Books* higher then in the *Second Rank* of *Scriptures*, that be of a lesser, imperfect, and doubtful Authority, as (i) *Funilius Africanus* said of them before; or as S. *Gregory* faith here himself in the place which we first alledged, that be not *Canonical*, but written only by wise and good men for the *Edification* of the *Church*. But *Coccius* built his wall with (k) *untempered Mortar*, when (l) he set up S. *Gregory* to cite the *Book* of *Syrach* under the Name and Authority of *Solomon* himself, alledging for this purpose his *First Sermon* upon *Ezechiel*, and pretending that these words (*My Son, despise not thou the Chastening of the Lord, neither be thou weary of his Correction.*) are to be found there quoted out of the *VII Chapter* of *Ecclesiasticus*; For neither is this Sentence in *Ecclesiasticus*, (being a Verse taken out of the (m) *Proverbs*;) nor is it to be seen in all S. *Gregories Sermon* upon *Ezechiel*; who in his (n) *Proeme* upon the *Canticles* acknowledgeth *Solomon* to be the Authour of no *Other Books* but those *Three* which we properly receive for his, and number among the true *Canonical Scriptures*. 2. For eluding the Authority, or Testimony, produced out of S. *Gregory* against the *Canonizing* of the *Maccabees*, *Monsieur du Perron*, or those that magnifie his *Reply* to *K. James* most, may not think to carry it away from us, by saying; (o) That S. *Gregory*, when he began first to write his *Morals* upon *Job*, was but yet a *simple Deacon*, and not *Bishop* or *Pope* of *Rome*, being at that time employed as *Nuncio* at *Constantinople* among the *Greeks*. For first, if the *Maccabees*

f Dion. Alex. Ep. 1. S. Basil. de Virgin. Nazianz. Ep. 126.

g Serm apud Aug. de decol. J. Bapr. 1. fid. Sentent. lib. 2. c.

10. Idem. de offic. Eccl. l. 2. c. 19.

h S. Greg. Moral. lib. 8. c. 28. & lib. 34. c. 12. Idem. in 1 Reg. li. 3. c. 6. & li. 5. c. 13.

i Num. 91.

k Ezech 12. 11.

l Cocc. Thelaur. l. 6. art. 17.

m Prov. 3. 11.

n S. Greg. Proem. in Cantic. Cantico.

o Card. du Perron Replique contre le Roy de la grande Bretagne, livre 1. chap. 50. p. 441. Et

quant à ce que S. Gregoire le Grand, en son Comment sur Job, compose près de deux

cent ans apres le Canon des Peres Africains citant les Livres des Maccab. ajoute,

Ores que NON CANONIQUE, &c.

est d'autant que la

premiere partie de ce

Comment fut faite en Orient par S. Gregoire

il n'estoit point encore

l'ep. 1. lors qu'il compta prouverement le

Comment sur Job, mais Simple Diacre,

exercant à Constantinople le Nun intore pany les Grecs.

Maccabees and the like Books had been held and believed to be *Canonical Scriptures* at *Rome*, (as *Cardinal Perron* supposed here they were, both at *Rome*, and all the *Western Church* over,) it is no way probable, that *S. Gregory*, who had all his lifetime before been brought up, and instructed in that *Church*, would have changed his belief so lightly as soon as he came into the *Eastern Church* among the *Greeks* at *Constantinople*; which had been at least a * *dissenting* in him and no *upright walking according to truth*. But he that durst there (a) oppose *Eusebius* the *Patriarch*, and defend another *Point* of true *Belief* against him, would never (sure) have suppressed or dissimulated this at *Constantinople*, if he had known it to be an *Article* or a *Principle* of their *Faith* at *Rome*; where we may therefore safely conclude, that no such *Article* was at that time believed. Nor will it serve the *Cardinal's* turn here to say, "That *S. Gregory* was but a *Simple Deacon* when he began first to write these his *Monstrals* in the *East*; for he (b) finished that *Book* in the *West*, and it was published, and (c) sent by him afterwards, even then when he was *Pope* of *Rome*, to *Leander* the *Bishop* of *Seville*; at what time, if there had been any such *Error* in it at the beginning, he might have mended it at the last. But he put it forth at *Rome*, as he had wrote it at *Constantinople*; which is an evident Argument, that herein the *Western Church* differed not from the *East*. As little is it to the purpose, when the same *Cardinal* would evade this Testimony of *S. Gregory*, by pretending, "(d) That he spake not here according to his own mind, but by way of a *Case put* only, and not *granted*; so that the sence should be, *Though the Books of the Maccabees, and the rest of that Class, be not Canonical* (as indeed they are.) yet were they written for the edification of the *Church*. Which is a fine device of the *Cardinal*, if he

* Gal. 2. 13; 14.

a S. Greg. Moral. lib. 14. c. 29. Baron ad. An. 586. Sect. 3.

b Baron. ad An. 586. Sect. 26.

c S. Greg. lib. 4. Epist. 46. & Baron ad An. 595. Sect. 71.

d Card. Perron. loco citato. A ceste occasion donc parlant en Orient, des Livres des Maccabees, il ajoûte, par forme de CASPOSE, & NON CONCEDE; Ors que Non Canoniques, &c. Cest à dire, Lisquels Ors qu'ils n'ussent point Canoniques, neantmoins ont esté écrits pour l'edification de l'Eglise.

he could by this artificial Interpretation of his own, defeat us of *S. Gregorie's* Suffrage. But that *S. Gregory* wrote his own judgment herein, and put not the matter as a *Case supposed* only (otherwise then he believed himself,) is too clear to be so contested by *Monsieur du Perron*, or any other that are of his party. For else, why should *S. Gregory* make any (a) *Excuse*, for citing these *Books of the Maccabees*? And why did he not in all the rest of his *Works* so much as bring any one Sentence out of those *Books*? as we cannot find he did, even then, when (they say) he was making his (pretended) *Dialogues*, and building his *Purgatory*. And therefore not only (b) *Occam*, (who maintaineth our Cause, as we shall see hereafter,) but (c) *Catharin*, and (d) *Canus* themselves (who are against it,) do all interpret *S. Gregorie's* words in the same sence that we do, and say, that he followed *S. Hierom*, and other *Fathers* herein, both for the *Maccabees*, and the rest of that *Rank*. We conclude therefore; if it were lawful for *S. Gregory* to say, that those *Books* were not *Canonical*, it is as lawful for us to say it. And if he that was *Bishop* and *Pope* of *Rome* (to whom they attribute now more authority than ever he took to himself) might, and did, after the times of *Innocent*, *Gelasius*, and *S. Austin*, and the *Council* of *Carthage*, deny the pretended *Canonization* of these *Writings*, why is it now maintained by our Opposites, that the *Church* had then determined the contrary? or why do they go about to bind us (upon pain of being *curst* by them, and excluded from all hope of *Salvation*.) to receive such definitions for the *Articles* of our *Faith*, which in *S. Gregorie's* time were not yet received for the *common Opinions* of Men?

a S. Greg. loco citato. Non inordinat facinus, si ex Libris licet Non Canoniceis, &c. (ut supra) testimonium proferamus.

b Gal. Occam dialog. part. 3. tract. 1. lib. 3. c. 16. Secundum Hieronymum etiam in Prologo in Lib. Proverborum, & GREGORIUM in Moralibus, Liber Judith, Tobie, & Maccabearum, Ecclesiasticus, atque Liber Sapientie non sunt recipiendi ad confirmandum aliquid in fide.

c Catharinus, in Opusculo de Libris Canon. Beatus vero GREGORIUS auctoritate (ut opinor) Hieronymi motus, videtur concedere illos (Maccab. &c. Libros) Non esse CANONICOS, cum tamen de eis producat testimonia. Excusat autem illi veris, Non inordinat agimus, &c.

d Melch. Canus, in locis theol. li. 3. c. 10. Sect. Porro Quartum, & cap. 11. Sect. ad Quartum vero Argumentum Quartum peculiariter est, ac Maccabearum Libri & numero Canoniarum expunguntur. Nam Gelasius Pape rejectis secundum Librum, ubi supra commemoravimus, Beatus autem

Gregorius, lib. Moral. 16. rejectis ambob. Rejicit Esch. Ricardus, Occamus; ac S. Aug. contra Gaud. docet ab Ecclesia quidem esse receptos, sed Non certâ fide. — At respondemus, Non in modo in dubium vocare licet, quod B. GREGORIO, Eusebio, atque Reliquis licet aliquando dubitavit

An. Dom. 620. CI. Among the *Works* of *S. Austin* there are **THREE BOOKS** intitled, **THE WONDERS** of the **SCRIPTURE**, which though they be none of *His*, yet they seem to have been written about this time. In the two former Books are reckoned up *The Wonders* of the *Old Testament*, and in the Third those of the *New*. (a) The second of them so concludeth, that "the Books of the *Maccabees*, though containing divers "wonders, are nevertheless excluded out of the *Divine Canon of Scripture*.

a Apud. Aug. 12. de Mirabilibus S. Scripturae. In Maccabeorum Libris, est aliquid Mirabile numero inferendum conveniens fuisse ordini invenitur, de doctrina nulla cura fatigabimur: Quia TAN- TAM agere proposuimus, ut de DIVINI CANONIS exigua, quavis ingenio nostri modulum excedentem, historicam Expositionem ex parte aliqua tangereamus.

An. Dom. 630. CII. In this Age likewise are extant *The Sermons* of **ANTIOCHUS**, whom *Sixtus* of *Sienna* (b) setteth forth to be a very well learned Man in the *Scriptures*. He was a *Greek* Doctour, and lived, at the time when *Heraclius* was Emperour, in the great Colledge of *S. Sabas*; but his *Sermons* (highly commended for their worth) are given us in *Latin*, by *Dr. Godfrey Tilman* a *Carthusian*. Where (c) in his *Prologue* discoursing parabolically upon the (d) words of *Solomon*, he compar- eth his *LX Queens* to the number of those Books, "which we hold to be of *Eminent Authority* in the "Old and *New Testament*. And though we are here advertised by (e) *Tilman* not to regard the number of "the Books (whereof he supposeth there be not so "many as *LX* in the *Bible*) but the *Dignity* and *Autho- rity* of them only above others. Yet if we calculate the *Canonical Books* of both the *Testaments* (as *Antiochus* and (f) some other of the *Greeks* did) we shall exactly find the number of *LX*. For setting apart the number of *XXVII* belonging to the *New Testament*, The *5. Five Books* of *Moses*, *6. Psalms*, *7. and Ruth*, *8. Sam. Kings*, *10. Chron.*, *11. Ezra* and *Nehem.*, *12. Esther*, *13. Job*, *14. The Psalter*, *15, 16, 17. The Three Books* of *Solomon*, and *18. &c.* The sixteen Books of the *Pro- phets*,

phets, will furnish us with the rest; and make up the number of *Three and Thirty*, neither more nor less. So that here was no room either for *Tobit*, or them that follow in that order.

CIII. At this time lived **ISIDORUS** the Bishop of *An. Dom. 636.* *Stoville* in *Spain*, and Scholar to *S. Gregory the Great*. In (a) *Three* places of his *Works* we may see what he hath written concerning the *Canonical Books* of *Scripture*. Where he setteth forth both *S. Hierom's* and *S. Austin's Catalogues*; and having first said, (b) "That "the Books are divided into *Three several Orders*, that "is to say, *The Law*, *The Prophets*, and the *Hagiog- rapha*; (reckoning them as *S. Hierom* did before in his *Prologue*) he addeth afterwards, (c) "That there "is a *Fourth Order* of Books among them, which are "not in the *Hebrew Canon* of the *Old Testament*. (And if they be not there, they can never be made any *Ca- nonical parts* of that *Testament*, truly and properly understood.) Then he (d) reciteth the *Names* of those Books that belong to this *Fourth Order*; saying no more of them, than (e) *S. Austin* did before whom he chiefly affects to follow in expressing the *honour* that the *Church* gave to them; which was to *number* them among the *Canonical Books*, to make use of them, and to read them to the people; but not to set them in an *Equal Rank* or *Authority* with them. As therefore *S. Austin* ought to (f) be so interpreted, that he may not be conceived in the *same place* and *period* to con- tradict himself, so is *Isidore*. For otherwise his own words will be against him, where he saith expressly, " (g) That as the *Holy Scripture* consisted of the *Old*

Hebraei non recipiunt, Ecclesia tamen eisdem inter Canonicas Scripturas enumerat. e Vide Num. 81. ubi S. Aug. Supplicatio temporum a restituta templo non in Ser. que Canonice appellantur, sed in aliis invenitur, quos non Judaei sed Ecclesia pro Canonis habet. f Vide num. 83, & 81. g Ibid. Hicp. de Eccl. Off. l. i. c. 11. Constat autem eadem Sancta Scriptura à Veteri Lege & Nova. Vetus Lex illa est que data est primò JUDÆIS per MOYSEN & PROPHETAS, que dicitur VETUS TESTAMENTUM. Testamentum autem dicitur, quia idoneis Testibus, utique à PROPHETIS scriptum est atque signatum.

" Law

* Idem, ib. cap. 12. *Omnes autem hos Libros idem Exras Prophetas reparavit; Constatque Prophetarum volumina, que fuerunt à Genibus corrupta, correxit. TONGUE V. TESTAMENTUM in VIGINTI DUOS Libros constituit; ut TOT Libri essent in Legge, Libri & Litere habeantur.*

a Idem, ibid. Primam post Exram Editionem de HEBRÆO in GRÆCUM LXX Interpretes adiderunt Hos Libros meditari Omnium gentium Ecclesie primum ceperunt, EOSQUE de GRÆCO in Latinum interpretantes PRIMI ECCLESIAM PROVISORES TRADIDERUNT

Post hæc secundam Editionem Aquila, tertiam & quartam Theodotion & Symmachus adiderunt.

De HEBRÆO autem in Latinum eloquium tantomodo HIERONYMUS Presbyter S. Scripturas convertit, CASUS EDIIONE GENERALITER OMNES ECCLESIAE usquequaque utuntur pro eis quod veraciter sit in Sententiis, & clarior in verbis.

b Idem, ibid. Præ-

Law, and the New; so the Old Law was first given to the Jews by Moses and the Prophets; and is therefore called the Testament, because it was written, signed and attested by the Prophets. (And if it were signed or sealed by them, there could be nothing added to it, as a true part of that Testament, when they were gone.) * That Ezra the Prophet set forth and ordained ALL the OLD TESTAMENT in XXII Books, according to the number of the Hebrew Letters; which were all (a) translated after his time out of the Hebrew into Greek, by the LXX Interpreters, Aquila, Theodotion, and Symmachus; but into Latin by S. Hierom only; whose Edition (because it was the best, that the Latins had,) generally all the Churches received and used. And out of the Hebrew, they could translate no more Books, than Ezra left behind him in Hebrew, or were extant in that Tongue; as the Books, now in controversy were not: For as they were all written in the Greek Tongue, (at least no Hebrew Copy of them can be seen,) so who were (b) the Authours that wrote most of them, neither Isidore, nor any in his time, or since, ever knew. All which, is so clearly, and so truly said by him against the new Roman fancy, (for the upholding whereof he is otherwhiles produc'd,) that if elsewhere he seemeth to say any thing in favour of it, (be it to make (c) Solomon the Authour of the Book of Wisdom, or to (d) number Ecclesiasticus, and the rest of that 4th Order among the Canonical Books of Scripture,) either must he be understood, (as S. Austin was) to speak in a Popular and large sense, or else he will be made to Contradict and revoke his own words, (before recited;) which he * never did. For how can these following Assertions stand

together in the same Strict and Proper Sense, [“Solomon was the Authour of the Book of Wisdom; and yet, (e) He was not the Authour of it. The Books of Wisdom, and Ecclesiasticus were Two of those which the Hebrews had in Meeter, and yet, (f) the Hebrews had them not at all.] Unless there be (as certainly there is) a Propriety of Speech in One of these sayings; and a Catachrestical, or improper, and Popular Expression in the Other? The Tale thereof that was told him by a (g) Quidem Sapientum, that the Hebrews once received the Book of Wisdom among the Canonical Scriptures, till they had taken and put our Saviour to death but after that time rejected it out of the Canon, and forbad it to be Read, because they perceived that there was a plain Prophecy of Christ in it against them, (which is one of Cardinal (h) Perron's wise Arguments for the Canonizing of this Book,) if it be not mistaken, and the Hebrews put for the Hell-nist Jews (who indeed numbred that Book at large among the Canonical Scriptures, and read it to their people) it must either go for a Fable, or Isidore (being supposed by the Cardinal to believe it,) will never be reconciled to himself.

CIV. Towards the end of this Century the Sixt GENERAL COUNCIL was held at Constantinople, and the QUINI-SEXT there in Trullo. The Canons whereof though in some other matters the late Roman Writers will by no means endure, because they find there (i) the Bishop of Constantinople made Equal to the Bishop of Rome, (k) and Priests forbidden to be Separated from their Wives, (besides sundry * Decrees more, that please them not,) yet when they seek for a Confirmation of the Synod at Carthage, (l)

e Etymol. 6. 2. Libe Sapientie Philoni attributor.

f Ibid. Liber Sapientie apud Hebræos nunquam extat Idem de off. lib. 1. c. 12. Librum autem Ecclesie composuit filius Syrach, qui apud Latinos propter eloquii similitudinem Solomonis TITULO presentatur. Ibid. Solomon (enim) scripsit Prov. Eccles. et Cant. Cantuarum.

g Hæc opus (Sap.) Hebræi, ut Quiricus Sapientum vocant, inter Canonicas Scripturas recipiebant. Sed postquam Christiani interjecerant, &c. legendum sibi prohibuerunt.

h Du Perron en sa Replique, pag. 442.

An. Dom. 681, and 691.

Gratian. dist. 16. c. 5. Ex his colligitur, quod VI. Synodus his congregata est. 1. sub Const. &c. 2. sub Justin. 2. i. Canones fecit. i. Conc. Constant. 6. in Trullo. Can. 36. l. Ibid. Can. 17. * Ib. Can. 3. 62. &c.

l Can. in locis lib. 2. cap. 10. Hæc docet Concil. cath. 2. 3. quod si prohibere fecit, tamen confirmatum est à Synodo in Trullo celebrata. Gul. Bassius Jovin. in Cerechum. tract. 1. q. 13. 2. App. conc. Cath. 3. Quod ab antecessoribus non sit scriptum &c.

they

Hebræi, Judæi, & Tiberii, sive Marcabæorum Libros, qui Authores scripserint, minime constat. a Ibid. Librum Sapientie Solomonem Scripsisse probatur, &c. a Idem, lib. Proamior. Ecclesie tantum videtur inter Canonicas scripturas ENUMERAT. * Vide Testimonium Alexani de Isidoro infra num. 103.

together

Baronius, Binius in they are willing enough to receive them, and to
 notis ad Can. Trullanos; & Alii quàm bring them forth, for their own advantage, as the
 plurimi inter quos *Canons of an Oecumenical Council*. But whether they
 ipſe etiam Canus re- receive them now, or no, (as many times (a) they are
 peritur. very angry againſt them) certain it is, that in *Grati-*
 b Ut patet, diſt. 16. cap. an's time the (b) *Latin Church* acknowledged them;
 cap. placuit. Quoniam c Sextam: and in all times ſince they were firſt made, the (c) *Ori-*
 Et 27. q. 1. c. Si quis Episcopos. Et de ental Churches received them into the Body of their
 Conf. diſt. 1. c. Ju- *Canon Law*. It was a *Council* that conſiſted of
 cobus. Et ib. diſt. 2. c. CCXXVII Bishops who after the *Emperour* all ſub-
 Didicimus. Et ibid. ſcribed it; and in their (d) *Second Canon* they confirm
 diſt. 3. cap. Sextam. Item, Extrâ, de arate & qual. ordinand.
 cap. à multis. with the *Canonical Epistles of Athanaſius, Greg. Na-*
 c Ut patet, in Synod. zianzen and *Amphilochius* (before cited,) which
 quæ dicitur VII number the *Canonical Books of Scripture* only as we
 Can. 1. & Act. 3, 4. & do, and exclude the *Reſt* as not properly belonging
 6. Item, in Novâ ca- to them. When therefore in the *Same Canon* they
 none Photii, Paſſim; allow alſo the *Council of Carthage*, it cannot be, that
 Ac apud Baſilanonem & Zonaram in Canones Trullanos.
 d Conc. VI. in Trullo. Can. 2. Obſtgnamus
 etiam reliquos omnes *Canones*, qui à Sanctis & Beatis noſtris
 Patribus poſiti ſunt, id eſt, à CCC & XVII
 Sanctis & Divinis Patribus qui Nicæe
 convenerunt, iſque qui Ancyre, Neocaſe-
 ræ, Gangris, Antiochie, atque iis etiam
 qui in LAODICEA Phrygiæ, Præterea autem,
 &c. Similiter & iis qui CARTHAGINENSIS,
 &c. Quæntiam *Canones Dionyſii Alex.*
 Greg. Noceſi. Athanaſii, Baſilii, Greg. Nazianzenſis,
 &c.

CHAPTER X.

The Testimonies of the Ecclesiastical Writers in the Eighth Century.

GV^There are but *Two* conſiderable Writers in this Age, that have ſaid any thing concerning our preſent Queſtion; whereof one is *Damaſcen* among the *Greeks*, and the other *Venerable Bede* among the *Engliſh Saxons*; both of them being perſons of great learning and renown. *Damaſcen* was a *Prieſt* of *Syria*, and wrote many Books; but thoſe of the greateſt Note are his *Four Books of De Fide Orthodoxâ*, wherein he ſet forth the *Body of Divinity* in a far better *Method* and *Order* than had been ſeen before his time. And from him did *Peter Lombard*, and the *Schoolmen* of the *Latin Church* take their pattern. In the laſt of theſe *Four Books* he treateth of the *Canonical Books of Scripture*, and numbred them as his *Anceſtours* in the *Oriental Churches* had always done before him, firmly adhering to the *Hebrew Canon*, and (a) "compting but *Two and Twenty Books* "only, belonging to the *OLD Testament*, which he reciteth all in *Order*, without ſpeaking ſo much as one word either of the *Maccabees*, or of *Judith*, or of *Tobit*; nor ſaith he more concerning the *Books of Wiſdom*, and *Eccleſiaſtics*, then that they are (b) "*Elegant* "and *Vertuous Writings*, but not to be *Numbred among* "the *Canonical Books of Scripture*, having never been "laid up in the *Ark of the Covenant*. In which paſſage he altogether followeth (c) *Epiſhanus*. And yet (by the way) for aſinuch as concerns the *Ark*

An. Dom. 720.

a Joh. Damaſcen. de fide Orthod. l. c. 18.

Ἰστορίαι, ἀς Ἐπιφάνου

ἡ δὲ βιβλίου ἐστὶν ἐπιφάνου

ἡ Παλαιᾶς Διαθήκης, &c. Quo

ad hunc modum vertit Jac. Billius Scien-

dum eſt XXII Libros eſſe

V. T. totidem nempe que

Hebraice lingue Elementa ſunt, ex quibus

V dupliciter, atque: XXVII ſunt.

Cætera nihil opus eſt deſcribi.

b Περὶ βιβλίων ἁγίων, hoc eſt Sapientia

Solomonis, & Sapientia Iſu filii Sirach.

caneſt aliqui preclari & elegantis Libri ſunt, NON TAMEN ALII ADNUMERANTUR.

NEQUE IN ARCA SERVANTUR.

EΥΡΕΤΟΙ ΜΕΤΕΝ

κεφάλαιον ἑκαστοῦ βιβλίου ἐπιφάνου, &c.

ἐκείνο ἐστὶν τῆς Κιβωτοῦ.

c Epiphani. lib. de Pond. & Meſ. ſup. a

citat. Num. 64.

^e Id. l. 4. Comment. in Lib. Reg. Dood-
clim fuga Boam
XXV. Veneri Testa-
menti singulariter ac-
cipiendi sunt Libri.

d Idem, Lib. 3. Com-
ment. in Genesin.
Tria Cavilla super
Caput ejus, &c. quid
aliud significant nisi
TRIPARTITA in
populo concessa DIVI-
NA LEGIS ELO-
QUIA LEGEM
videlicet, & PRO-
PHETAS, & HAGIO-
GRAPHIA?

e Bede de Sex A-
etar. Mundi, tom. 2.

Huc usque DIVINA
SCRIPTURA tempo-
rum Sciem continet
Qua autem posthac a-
pud Judaeos sunt di-
gesta, de LIBR. MAC-
CABEORUM, &
JOSEPHI, atque
AFRICANI Scriptis
exhibentur, qui de-
inceps universam Hi-
storiam usque ad Ro-
mana tempora pro-
secuti sunt.

* Andr. Schottus
præfat. in Euchar.
Ludg. in Biblioth.
Patru. m. f. Com. in Lib. Reg. lib. 3. cap. 22. g Cor. in Reg. lib. 3. cap. 26. b Bede in Hist. Angl. Gent.

f Flor. Bibl. Cod. 2.
Lecta est Instructio A-
driani in S. Scriptu-
ram, nullis Liber est
illis qui primis studiis
S. R. blivum aggre-
duntur.

h Anno 1602, per
Dav. H. elchelinum.

before; and in his (e) *Commentaries* upon the *Kings* he doth as much; elsewhere making no other (d) *Di-
vision* of them, then into those *Three Classes* (commonly received by the *Hebrews*) of 1. *The Law*. 2. *The Prophets*, and 3. *The Hagiographa*. Be-
sides, in his *Book of the Six Ages of the World*, (e) he followeth the Accompt of *Eusebius* (aforemen-
tioned) and remarkably distinguisheth the *Books of* the *Maccabees* from the *Divine Scripture*, coupling them with the writings of *Josephus*, and *Fulius the African* which is an evident Argument, that he reckoned them not to be *Canonical*. And though he allegorizeth the History of *Father Tobit* (as he calls it,) where if he had held it to be a *Book of Canonical Scripture*, he might have taken occasion enough to have said it, yet in all his discourse there, he speaketh not a word to any such purpose. His *Commentaries* upon *Genesis* and the *Kings*, were sometimes falsely attributed to *Eucherius* the Bishop of *Lyons*; and howsoever * *Andrew Schott* imagined, that neither *He*, nor *Bede* was the Author of them, yet we have more reason to believe the *Author* himself, declaring both his own (f) *Country* and his own (g) *Writings* which were his *Books of the Tabernacle*, and the *Priestly Habits*, belonging to (h) *Bede*, and to none else.

CVII. *Photius* in the beginning of his (i) *Biblio-
theque* telleth us, that among other Books he had read an *Introduction* to the *Holy Scriptures*, written by a certain known Author in those times under the name of *ADRIAN*; and he commendeth the *Book* to them that study the knowledge of the *Bible*. At the beginning of this (k) last Age this *Book* was set forth at *Ausburg*.

And

And though we find no express *Catalogue* in it of the *Canonical Books of Scripture* recited in their order, yet the *Testimonies* that he bringeth out of the *Scriptures* being very many, we find never a *One* produced out of those *Books* that be now in debate; which is an evident sign, that he held them not to be any parts of *Canonical Scripture*. We add this *Author* to the end of this *Century*; for if *Photius* read him, he was at least so *Ancient*, if he lived not in the *Age* before.

An. Dom.

760.

An. circiter.

CHAP. XI.

The Testimonies of the Ecclesiastical Writers in the Ninth Century.

CVIII. **A**T the beginning of this Age our Country-man *ALCUIN* lived in great honour and estimation of the World, who being brought up under *Venerable Bede* in the Church of *England*, was afterwards invited by *Charles the Great* into *France*, and there employed as his chief *Tutor* in all Learning both *Secular* and *Sacred*. Among other of his *Works*, there is *One* that he wrote against *Elipantus* the Bishop of *Toledo* in *Spain*; (a) who to maintain his *Error* touching the *Adoption of Christ*, had produced for his proof a saying out of (b) *Ecclesiasticus*; having no other *Scripture*, or proof out of all the *Canonical Prophets* to alledge for himself. The Answer that *Alcuin* returneth to this Proof, makes it clear, that *Ecclesiasticus* was none

An. Dom.

800.

a Elipantus in Epist. ad Alcuinum, col. 915.

b Eccles. 36. 14. Secundum Editionem vulgaram. Mittere Dominus plebi tue, super quam invocationem est nomen tuum, & fidel, quem creasti: Of Primogenita tua.

Alcuinus adversus
 Elipantum, l. 1. col.
 941. Dum tue pr-
 opositati desierunt in
 PROPHECIIS DEI
 testimonia, Errori tuo
 convenientia, si xisti
 tibi NOVUM AM-
 QUENDAM PRO-
 PHETIAM dixisse,
 Misere Domine, &c.
 Ecce falsitas in No-
 mine Prophetæ, Ecce
 permissio in inter-
 pretatione Sententiæ
 & non frustra oportet
 habere Novum Doctorem
 Novam sibi inventire
 Prophetiam.
 ō Ibid. in Libro Je-
 sù Filii Syrach hæc præ-
 jata Sententiâ legitur;
 quem Librum B. Hiero-
 nymus, atque Isido-
 rus in. APOCRY-
 PHAS. id est, DUBLAS
 SCCIPTURAS deputatum esse
 absque dubitatione testantur.
 Qui etiam Liber
 non temporis Prophetarum,
 sed Sacerdotum sub Simone
 Pontifice Magno, regnante
 Ptolomeo Evergete, con-
 scriptus est. c Abbas S. Mar-
 tini Turonensis.

An. Dom.
 810.

of the Canonical Books in his Bible. For first, (a) he tells
 Elipantus, "That the Prophets of God failed him,
 "whereof he had never a one to bring for the defence
 of his Error; And then, (b) that the Book of the Son
 of Syrach, which he had produced, was both by S.
 Jerom's and Isidore's undoubted Testimonies, reputed
 "but an APOCRYPHAL, and a DUBIOUS SCRIP-
 "PTURE; having not been written in the time of the
 Prophets, but in the time of the Priests only, under
 "Simon and Ptolomeus. By which words it is mani-
 fest, that neither Alcuin, nor the Church of England,
 where he had been bred, nor the Church of France,
 where he (c) then lived, had any such belief concern-
 ing those Apocryphal and Dubious Books of Scripture
 (whereof Ecclesiasticus is but One,) as the Church of
 Rome, and her Adherents have had of them all, ever
 since the Council of Trent made them Canonical and E-
 qual to the Law and the Prophets of God.

CIX. This that hath been said by Alcuin, will help
 us to another Testimony given for us in his time, and to
 understand it right, When CHARLES the GREAT,
 or some other Ecclesiastical Men under his Name,
 (that wrote the Books of Images in opposition to the
 Greeks and the Second Council of Nice,) made an open
 profession of the Catholick Faith which they had re-
 ceived from their Ancestours, and the holy Fathers of
 the Church. Of that Faith this was an Article, (b) "That
 "they acknowledged the OLD and NEW TESTA-
 "MENT, contained in that NUMBER of BOOKS,
 "with the Authority of the CATHOLICK CHURCH
 "had delivered to them. And these were no other
 than what we acknowledge our selves. For Charle-
 magne herein followed Alcuin's doctrine, to whom he
 had

h Car. Magnus. de
 Imaginibus, sub ini-
 tium Lib. 3. Confessio
 fidei Catholice à San-
 ctis Patribus acceptæ.
 N. & T. Testamentum
 recipimus in forma
 Librorum N. & T.
 RO, quæ a S. Cathol.
 Ecclesiâ tradidit An-
 cestris.

had committed the care of setting forth the Bible.

CX. At this time NICEPHORUS was Patriarch
 of Constantinople; whose Chronologie is extant, as it
 was set forth of old by Anastasius in Latine, and not
 long since by Camerarius, and Contius; The Greek
 Copie of it is to be seen at the end of Scaliger's Notes
 upon Eusebius, and among the lesser works of Pitho-
 eus. (a) In this Chronologie he numbred the Books first,
 that are received by the Church for certain and Cano-
 nical Scriptures; afterwards he addeth both (b) them
 that are contradicted or doubtful, and them that are
 (c) meerly Apocryphal; herein following S. Athanasius,
 before alledged.

Γένεσις, Ήξοδ' &c. Et quum enumerasset, subdit. Ουδ' ἂν Παλαιῶς διεβήκεις
 βιβλία κτ. Simul Veteris Test. sunt Lib. XXII. b lb. καὶ ὁσαύτως ἐλάττωται, &c. Et qui
 tradidit, & non recipiuntur ab Ecclesia. 1. Maccab. 3. 2. Sap. 3. Ezech. 4. Psalm. & Cant. Sal. 54
 Esther. 6. Ju. 7. Susanna. 8. Tob. c. ibid. καὶ ὁσαύτως ἂν ἀποδοθέν. Itinerarium Petri &c.

CXI. RABANUS MAURUS the Arch-Bishop of
 Mentz, and Scholar of Alcuin, altogether followeth
 Isidore, and (a) transcribes him. Isidore and S. Fe-
 rom are (b) said by Alcuin to be both of one mind; and
 we may well number them All for our own Witnesses;
 for as Isidore, so is Rabanus to be understood.

CXII. STRABUS the Benedictin, who first wrote
 the Ordinary Gloss upon the Bible, was Scholar to
 Rabanus; and writing upon S. Ferome's (b) Prologues
 there placed before the OLD TESTAMENT,
 (wherein, according to the Copies then in use, the
 Book of Tobit is said to be separated from the Divine
 Scriptures, and numbred among the Hagiographa,)
 he findeth fault with the Transcribers, and saith, that
 Tobit is to be set among the Apocryphal Books, and not

Prolog. in Tobiam. Librum Tobie Hebræi de Catalogo Divinarum scripturarum sicutis, sicque Hagiographa memorant. mancipiant. Potius (inquit) & vobis dicitur APOCRYPHA. CATALOGUS acci-
 pit HAGIOGRAPHIA, quæ SANCTORUM SCRIPTURÆ non de NUMERO Librorum N. & T. que præ-
 ter dicuntur HAGIOGRAPHIA; que sunt de NUMERO Catalogi, b. 2. de numero XXI Librorum
 consistit in PENTATEUCHO, & octo Prophetis, & LX Hagiographis.

An. Dom.
 820.

a Niceph. Patr. CP.
 Canon Scripturarum
 ex veteri Codice.
 καὶ ὁσαύτως ἐλά-
 ττωται, &c.
 sunt Divine Scri-
 pturæ, que recipiuntur
 ab Ecclesia, &
 Canonizantur.

An. Dom.
 820.

a Rab. Maurus de
 inst. cleric. l. 3. c. 52
 b Supra, num. 108

An. Dom.
 825.

h Strab. in Glos. su-
 per Prolog. Gal. 1. He-
 rabus Lectori Præfati-
 onem præfati, ut vultat dis-
 cernere, qui Libros
 apud Hebræos in Ca-
 nonem recipiuntur, qui-
 bus inter Apocrypha
 deputantur. Eusebius

among the *Hagiographal*, (properly ſo called,) whereof there be but *Nine*, the whole Number of the *Canonical Books* being no more then *XXII* in all.

An. Dom. 835.
a Agobard. de Pri-
vil. & Jure Sacerd.
Omnes Levite quos
numeraverunt Moſes
& Aaron juxta præce-
pitum Domini — ſu-
erunt *XXII* millia, ſicut
XXII ſunt Libri *VI*
VIN. & AUCTORI-
TATIS in V. T.

An. Dom. 830.
Anaſtaſ. Bibl. apud
Pithœum, in opus.
p. 16 Et qui *V. T.* ſunt
quibus contradicitur,
(& NON RECIPI-
UNTUR AB EC-
CLEſIA) 1. Maccæ-
cæi Teſ. 2. Sapientia
ſolomonis. 3. Sap. Jeſu filii Syrach, &c. Ut ſuprà. c Num. 110.

An. Dom. 890.
c Siegeb. Trith. & Sixt.
Sene. Scripturibus
d Amar. Anſbert. in
Apoc-1 3 Quia Prio-
ris Teſtamenti Ecclēſia
XXIV Libris utitur
quos & AUCTORITA-
TE CANONICA ſuf-
cepit, in quibus etiam
N. T. reſolatum agno-
ſcitur, idcirco in *XXIV*
ſenioribus Ecclēſia ſi-
gnatur. Iſta enim eſt
N. T. prædicatio fru-
ſtranea, quia ex Veteri
roboretur: turpam
ſcilicet ab Ecclēſia re-
ſta. Nonnulli Ecclēſia
ſi, quibus in Sancti-
tate perſeſcitur.

CXIII. AGOBARDUS was now Biſhop of Lyons in France, who in his (a) *Diſcourſe* of the *Levitical Priviledges*, taking occaſion from the Number wch *Mofes & Aaron* by Gods commandment had made of them in the Deſert, ſaith expreſly, That of the *Old Teſtament* there are but *XXII Books* of *Divine Authority*. Wherein he clearly maintaineth the Doctrin of *Joſephus*, and the *Greek Fathers*, together with the *Prologues* of *S. Ferom*, and the *Article* of the Church of *England*.

CXIV. ANASTASIUS BIBLIOTHECARIUS, and an Abbot of *Rome*, did not only tranſlate, but (b) amplify the words of *Nicephorus* (c) (before recited) in his *Chronologie*, as knowing well, that neither the *Maccabees*, nor *Wiſdom* nor *Eccleſiaſticus*, nor *Suſanna* nor *Judith*, nor *Tobit*, were received for any *Canonical Books* by the Church.

CXV. AMBROSIUS ANSBRETTUS, commended by (c) *Siebert*, *Trithemius*, and *Sixtus Senenſis*, for a perſon very Learned in the *Scriptures*, ſhall end this *Century*. Who in his (d) *Commentary* upon the *Apocallyps* receiveth no more *Books* into *Canonical Authority* of the *Fiſt Teſtament*, then theſe already named had done before him. For the Number of *XXIV* maketh no difference from the former Account of *XXII*, the one joyning the Book of *Judges* with *Ruth*, and the *Prophecy* of *Jeremy* with the *Lamentations*; the other reckoning them apart, every one by themſelves; but both excluding the ſame *Books* that we exclude from the *Authentick* and *True Canon* of *Divine Scripture*. And in this Age there are no other *Eccleſiaſtical Authours* to be found, that have ſaid any thing to this particular *Queſtion*.

CHAP.

CHAP. XII.

The Teſtimonies of the Eccleſiaſtical Writers in the Tenth and Eleventh Centuries.

Theſe Two were very obſcure Ages, and had but few *Writers* in them. Yet both the *One* and the *Other* will afford us their *Teſtimony*, and let us know, that they ſtill continued the common diſtinction, which had always been received in the Church between the *Canonical* and *Eccleſiaſtical Books* of *Scripture*.

CXVI. In the Tenth Age we have **RADULPHUS FLAVIACENSIS**, a *Divine* of high account both with (a) *Trithemius* and *Sixtus Senenſis*, for his abilities in all kind of Learning, but ſpecially for his knowledge of the *Holy Scriptures*; who in his *Commentary* upon (b) *Leviticus*, ſpeaking of the *Hiſtorical Books* of the *Old Teſtament* that are of *absolute* and *perfect Authority* in the Church, maketh an expreſs (c) *Exception* againſt the *Books* of *Tobit*, *Judith*, and the *Maccabees* as being none of that *Number*, but belonging to an *inferiour* ſort of *Books*, that were of a *leſſer* and *imperfect Authority*. Nor will it be any Argument either againſt him, or us, if it ſhould be objected, that in the ſame place he mentioneth the *Books* of *Wiſdom* and *Eccleſiaſticus* to be written in the like *ſtile* with the *Proverbs* and the *Canticles*, for the like *ſtile* makes them not of the like *Authority*, no more then the *Hiſtories* of *Tobit*, *Judith* and the *Maccabees*

An. Dom.
910.

a Trithem. & Sixt.
ſen. de Scr. Ecc.
b Sixt. Sen. l. 4. Quæ
Librum iſd diſertè,
piè, & eruditè per
omnia explicavit, ut
in comparatione ejus
ceteri ejuſdem Libri
Expoſitores minime
expoſuiſſe videntur.
c Radulph. Flav. in
Levitic. initio Libri
14. Nam Tobias, Ju-
dith, & Maccabeo-
rum Libri, quæ ſiſ
ad inſtructionem Ec-
clēſie leguntur,
PERFECTAM tu-
men non habent
AUCTORITATEM.

X

made

made them *Authentick* or *Canonical Histories* of the *Old Testament*.

An. Dom.

1050.

b Herm. *Contr.* & in *Chron. de Sex. Mundi* *Beatus*, ad An. *Mundi*, 3529. *Hic usq;* *DIVINA SCRIPTURA* *temporum seriem continet: que usq;* *post hec apud* *Judeos sunt gesta, de* *Libr. Maccabeorum, Josephi, & Africani* *Scriptis exhibentur.* *c* *Ado Vien.* *(qui floruit* *An. Dom. 879.)* *in* *Chronico* *Atate* 5.

CXVII. In the Eleventh Age we have HERMAN-NUS CONTRACTUS, an Authour of great credit and approbation in the World. Who in his (*b*) *Chronicle*, following the Doctrine of *Eusebius*, *S. Jerom*, and *Venerable Bede* before him, placeth the *Maccabees* with the Histories of *Josephus* and *Julius Africanus*, separating them all from the *Books of Divine Scripture*; whereof if the *Maccabees* had been part, why are they here Oppos'd one to the other? But with him the *Canonical Scriptures* went no further then the time of *Nehemias*. And in the Age but one before him, (*c*) *ADO* the Bishop of *Vienna* (whom we there omitted) said as much as *He*.

An. Dom.

1090.

d *Trithem.* in *Chr. Mirraug.* & in *Libr. de* *Scriptor. clariss.* *in* *Anglia* *Giselbertus* *Abbas* *Westmonasterii* *n. Anselmi* *Discipulus, Vir tam in* *Divinis* *Scripturis,* *quam* *in* *Secularibus* *gregie* *doctus, qui* *inter* *cetera* *sui* *ingenii* *monumenta* *Scriptis* *contra* *Jud.* *sol.* *Atercationem,* *&c.* *non* *in* *eleganter.* *e* *Giselsb.* *Atercatio,* *cap. 1.* *sub* *finem,* *Veteris* *Testamenti* *XXII.* *sunt* *Volamina;* *&* *distinguntur* *in* *Legis,* *Prophetarum,* *&* *Hagiographa.*

CXVIII. Towards the end of this *Eleventh Century* *GISELBERTUS* (*d*) was Abbot of *Westminster*, and wrote that *Altercation* between the *Synagogue* and the *Church*, which was not long since set forth in *Print* at *Cologne*. In this Book we have likewise his *Testimony* (*e*) That the *Old Testament* consisted of *Two* & *Twenty* Volumes, and was distinguished into the *Law*, the *Prophets*, and the *Hagiographa*. For *other Books of Scripture* he knew none, that were properly *Canonical*.

CHAP.

CHAP. XIII.

The Testimonies of the Ecclesiastical Writers in the Twelfth Century.

CXIX. IN the beginning of this Age *ZONARAS* wrote his *Commentaries* upon the *Canons* that were then received by the *Greek Church* Where reciting the *Canon* of the Council of *Carthage*, concerning the *Books of Scripture*, which they appointed publicly to be *Read* in the *African Assemblies*, he setteth this *Scholie* upon it; (*a*) That the best *Rule* whereby to know what ought to be *Read* in the *Eastern Church* (for among them he lived,) is to have recourse to the *Apostles Canons*, the *Council of Laodicea*, and the *Canonical Epistles* of *S. Athanasius*, *Greg. Nazianzen*, and *Amphilochius*; who had given them their (*b*) *Rules*, as they received them from the *Apostles* and their *Successors*, for that purpose long before.

enumerant.) & *Magnus* *Gregorius* *Theologus*, & *Sanctus* *Amphilochius* *demonstrant.* *b* *Supra* *citat.* *Num.* *55,* *59,* *66,* *67.*

CXX. In the Churches of *Germany*, at this time was *RUPERT* Abbot of *Tuits*; a very (*c*) grave and learned Authour; and though (*d*) *Cardinal Bellarmin*, and some other later Writers in the Church of *Rome*, lay the common aspersions of an *Heretical* or *Erroneous Doctour* upon him, because he agreeth not with them in their *New Doctrine* of *Transubstantiation* in the *Sacrament*; yet (*e*) *Pererius* more ingenuously acknowledgeth and commendeth him for a *good Catholic*. Of the

X 2

Book

An. Dom.
1118.

a *Zonar.* in *Canones* *Conc.* *Carth.* *Can.* *27.* *Item* *78.* *Item* *Dei* *avoyi* *vdoone* *Dei* *psidna* *em* *oz* *vdoia*, &c. *Quos* *Libros* *legere* *in* *Ecclesia* *oportet,* & *Apostolorum* *Canon,* & *Laodicee* *Synodi* *Can.* *50.* & *Magnus* *Athanasius,* *(dum* *qui* *Libri* *legendi* *sunt* *omnes*

An. Dom. 1120.

c *Honor.* *Augustod.* *de* *lumin.* *Eccl.* *Sext.* *Sen.* *Bibl.* *lib.* *4.* *d* *Bellarmin.* *de* *Scr.* *Eccl.* *ad* *An.* *1119.* & *li* *3.* *de* *Sacr.* *Euchar.* *cap.* *11.* & *15.* *Aub.* *Mirrus* & *alii.* *e* *Perer.* *in* *gen.* *c.* *2.* *ver.* *8.* *q.* *5.* *sect.* *44.*

a Rupert. in Gen. 1. cap. 31. *Videm hæc Scriptura (de Libro Sapientie loquitur) neque de Canone est, neque de Canonici Scriptura sumpta est Sententia hæc.*
 b Idem in Apoc. 4. lib. 3.

An. Dom.

1125.

c Honor. Augustodonensis, Proem. in Psalt. *SCRIPTURA K. T. Spiritu Sancto auctore, à Prophetis Scribitur, & in TRIA. id est, Historiam (sive Legem Moysi) in Prophetiam, & in Hagiographiam dividitur.*

An. Dom. 1130.

d Baron. ad an. 1135. Sect. 34. & 1126. Sect. 11. & 1136. Sect. 10. e Petrus Cluniacensis in Tract. contra Judæos. c. 5. Extrâ Sacram Canonem verum quicquam vos pro Authentick suscipisse, vel suscipere, Non approbo.

Book of Wisdom this RUPERTUS writeth expressly, (a) That it is not in the Canon; & to a Sentence brought out of that Book; he answereth plainly "That it is no (c) Canonical Scripture. By which Answer the Books of Tobit and Judith, and the Son of Syrach, and the Maccabees, are likewise excluded; for they belong no more to the Authentick Canon of the Bible, then the Book of Wisdom doth. Again, in his discourse upon the XXIV Elders in the Revelation, though (b) he applieth them to the XII Judges of Israel, and the XII Apostles of Christ, yet there he approveth of the other Interpretation, (often before alledged out of the Ancient Fathers) which herein alludeth to the XXIV Books of the Old Testament. And how could he approve of that Number, if that Number of Books had been defective, or the New Roman Catalogue held then to be Canonical? CXXI. HONORIUS, a Priest of AOSTUNN in the Dutchie of Burgundie, was contemporary to Rupertus, and set forth many Works, which are mentioned by himself in the end of his Book *De Luminaribus Ecclesie*, or the *Writers of the Church*. Among others his *Exposition of Davids Psalter* is one; in the Preface whereof he (c) divideth the *Scriptures* of the "Old Testament into Three Parts, the *Law*, or the *History of Moses*, the *Prophets*, and the *Hagiographa*; placing the *Psalter* in order among the last. And herein he followed S. Jerom, and the *Ancient Canon* of the Church.

CXXII. PETRUS MAURITIUS the Abbot of CLUGNY in France, was also in great accompt at this time, highly (d) favoured by Pope *Eugenius*, and a special friend to S. Bernard. He wrote many Treatises, collected, and set forth together in the *Bibliotheca Cluniacensis* at Paris. In his *Discourse* against the *Few*, (e) he rejecteth, all they can alledge as any *Authentick Testimony* for themselves, which is not in their *Sacred Canon*.

Canon of Scripture. In his *Epistle*, or *Treatise* against the *Petrobustians* he refuteth five several Heads of their doctrine, among which the first was, their *Denial* of *Baptism* to *Infants*. And because (a) the same went "That they detracted much from the Majesty of the " *Scripture Canon*, contained in the *Books* of the *Old* " and *New Testament*; he proveth the *Divine Authority* of every *Book* in particular, to them, one after another, reckoning no more, then are in the *Hebrew Canon*, and specified in S. Jerom's *Prologue*. He endeth the *Old Testament* with the *Book of Esther*, (which is otherwhiles compted as an *Appendix* to *Nehemiah*.) And after all the *Authentick Scriptures* of that *Testament* though he (b) addeth those " *other Six* of *Wisdom*, *Ecclesiasticus*, *Tobit*, *Judith*, and the *Maccabees*, " as *Books* very *useful* and *commendable* in the *Church*; yet he saith expressly of them, " that they are not to be " placed in the same *sublime* and *equal dignity* with the *rest*, that he had mentioned before; and thereby plainly distinguishing between the *Divine Canon* of *Scripture Books*, and the *Ecclesiastical*, thereunto (c) annexed, for the use and benefit of the *Church*. And, that which is remarkable, he maketh this distinction between them, even in that very place where he bringeth in the 2^d *Book* of the *Maccabees*, as a *Testimony* against the *Petrobustians*, upon the point, then in controverfie about (d) *Prayers*

Hebraico Canone habuerunt; sequitur, quia nullo eorum Librorum excepto, OMNES PARI MODO suscipi deberent. Sed non solum CHRISTIANIS, sed & ipsi JUDÆIS liberis assensibus Omnes iuxta SUPRA-SCRIPTUM ORDINEM Libri à Libro Job usque ad Hunc Librum Esther, eo scilicet non excludo, sed addito, paris auctoritatis sunt, &c. b Ibid. Restant post hos AUTHENTICOS S. Scr. Libros SEX non reticendi Libri sup. Ecclesiastici, Tob. Jud. & utroque Maccab. Libri: qui est ad SUBLIMEM ILLAM PRÆCEDENTIAM DIGNITATEM pervenire non potuerunt, propter Librabilem tamen, & per necessariam doctrinam ab Ecclesia suscipi meruerunt. Sicut quibus vobis commendandis me laborare opus non est. Nam si Ecclesia aliteris precii vobis est, ipsas auctoritate aliquâ, saltem PARUM QUID, à vobis suscipiendum est. c Ibid. Sacratissimum Sacrorum Librorum auctoritas, & tam CANONES DIVINI, quàm ALIORUM FULGURINAM ET COHERENTIAM, & ab Ecclesia traditorum clarissimus sonus. d Ibid. — Quis hæretici quidam, & Catholici namque temporis negant: (ix. press.) pro Moranis.

g In bulla professio-
nis Fidei.
h Sess. 4.

Anno Dom.

1140.

g Trithem. in Chr.
Hirsuagiensi.
h Artic. Parificen.
contra Joh. de Mon-
tesono.

l Serar. in Tobiam,
Proleg. 5. & in Mac.
cab. praeloq. 3.

m Hugo. de Sancto
Vict. Tom 1. de Scri-
pturis, & Scriptori-
bus Sacris, c. 6. Tom. 2.

Exceptionum pri-
mum lib. 2. c. 9. Tom. 3.

Eruditionis didyca-
tica, lib. 4. c. 2. Item,
Erud. Theolog. in
Spec. Ecclesiae, c. p. 8.

Item, Prologo in
Libr. de Sacram.
cap. 7.

n Hugo de S. Vict.
de Scripturis &
Scriptor. Sacris, cap.
6. Omnis Divina

Scriptura in duob.
Testamentis contin-
etur, veteri videlicet
& novo: V. T. con-
tinent Legem, Pro-
phetas & Hagiogra-
phas, &c. Enumeratis

libris singulis, concludit .

OMNES ergo sunt Numero XXII
libri, ut Saevientia Solomonis, Liber Job, illi Spiritus, & Judice, & Tobias, & Libri Maccabeorum, qui
leguntur quidem, SED NON SCRIBUNTUR IN CANONE.

For the dead: Which he would never have done, but that he knew full well, the Church in his time held none of those Books to be Canonical Scripture. But (g) Pope Pius the fourth, and his New Workmen in the Church at (h) Trent have broken down this Partition wall between the Divine and the Ecclesiastical Canon, which all Ages kept up, before them.

CXXIII. HUGO de S. VICTORE, a Canon Regular, and a Saxon by Nation, was about this time Abbot of S. Victor's at Paris; whose knowledge in the Scriptures hath (l) been held equal to S. Augustine's, and his Authority (k) at the Sorbon set above Thomas Aquinas himself. It is confess'd by (l) Serarius the Jesuite, that this Abbot was altogether of our mind in setting forth the Canon of Scripture. For in divers places of his Works he doth formally and amply maintain, that there are no more Books of the Old Testament then we now receive (as He and the Church in his time did) for Divine and Canonical. (m) Five several times he setteth down the Catalogue of them all; whereof it will be sufficient here to consider Two. In his (n) Book of Sacred Writers, having first begun to say "That all Divine Scripture is contain'd in Two Testaments, the First whereof comprehendeth the 5 Law of Moses, the 8. Prophets, and the 9. Hagiographas; he enumerateth them every one in order, as S. Ferom doth in his Prologue; "concluding, that they make altogether XXII in Number. Whereunto he (o) subjoyneth those others of Wisdom, Ecclesiasticus, Tobit, Judith and the Maccabees with this note upon them, "That though they be Read and Used in the Church, "yet they are not written in the Canon: computing

(a) them among the Writings of S. Ambrose, S. Augustine, and other Fathers of the Christian Church; which were otherwhiles publicly Read in Assemblies, as well as they. In the same Book (b) he calleth them (as we usually do now) Apocryphal Writings; and in another, (c) such as have no Canonical Authority.

admodum in V. T. ut diximus, quidem Libri sunt, qui NON SCRIBUNTUR IN CANONE, & tamen leguntur, ut Sapient. Solom. & ceteri. b Ibid cap. 12. Apocryphi sunt. c Erud. in Spec. Eccl. cap. 8. Sunt in V. T. alii Libri, qui leguntur, sed in Canone Auctoritatis non scribuntur, ut Liber Tobie, Judith, &c.

a Ibid. S. Patrum Scripta, id est Hieronymi, Augustini, Ambrosii, Gregorii, Origenis, Bedae, & aliorum Doctorum, in Textu Divinarum Scripturarum non computantur; quoniam

Anno. Dom. 1145.

CXXIV. Contemporary to him was RICHARDUS de S. VICTORE, a Scottish man, and a Canon Regular in the same Abby of S. Victor's at Paris, where he was sometimes likewise the Prior among them; Many learned and excellent writings of his are extant, and among the rest his Collections, or (d) Four Books of Excerptions, wherein he followeth his fellow HUGO for (e) the Number of the Canonical Books of Scripture in all things, adding with him, that the others of Wisdom, Ecclesiasticus, Tobit, Judith and the Maccabees, had not the Authority of the Canon, though they were priviledged to be Read in the Church. Which is the same thing that We say still in our Articles of Religion S. BERNARD giveth us no particular Catalogue of the Scriptures in all his Works: but he lived in great amity and unity with these Three last Authours, and we may justly presume, that neither He, nor any Doctor of the Church in his time was of other mind.

d Qui illa ad omnibus attribuntur, praeter unum Bellar. lib. de Scriptor, ubi absque cautâ probabili de Authore ambigit.

e Rich. de S. Vict. Except. l. 2. c. 9. Libri V. T. sunt XXII. Alii non habentur in Canone; tamen leguntur, ut & Scriptura Patrum, Hi sunt Sapient. Eccles. Tob. Jud. & Libri Maccab.

Anno. Dom. 1145.

CXXV. Among the Greeks in this Age lived PHILIP the SOLITARIE, whose Rules of Christian Life we have in the Cologne-Bibliotheque of the Ancient writers, published and translated by Pontanus, together with the Notes that Michael Pselus, Phialite, and Gretser made upon that Treatise. (f) Wherein he re-

f Philip Solp. Dioptra five Regule, l. 4. c. 19. Et per gratiam

accessit, purgati, & Spiritu corroborati Sermones Divinos ediderunt, & Libros Omnis numerum Scripturarum compulerunt, XXVII N. T. & reliques V. T.

(a) them

ducest

a Suprà, num. 102. in Antioch.
 b Gref. def. l. i. c. 18.
 c Ja. Pontanus præf. ad Lector. *Magnopere vellem phialitum illum in ista emendatione accuratius egisset.*

Anno Dom.

1150.

d Trithemius in Lib. de Scriptor.
 e Antonin. Sum. histor. Tir. 18. c. 6. *A quibusdam prædicatur in populis, quod hi tres solemnes Viri fuerunt Germani fratres ex adulterio nati. Quorum Mater cum in extremis admoneretur, ut in confessione criminum, que perpetrasset, hoc fateeretur, respondisse dicitur, Adulterium quidem grave peccatum esse, sed tamen quoniam videt, Tres suos filios tam magna esse Luminis Ecclesie, se penitere non posse.*
 f Anton. Ib. Sed hoc non reperitur Antiochicum. Imò non faciunt contemporanei, ut vicini temporis. GRATIANUS enim fuit ante ALL-
 Os VIROS.

duceth the *Books of the Old and New Testament* to the Number of *Sixty*. From which number taking XXII. belonging to the *New Testament* (for so many there are,) the Remainder will be but XXXIII for the *Old*. And out of that *Number* as we made the Accompt clear (a) before) must our *Apocryphal Books* necessarily be excluded. For the Cavil of (b) *Gretser* against that Accompt, is grounded upon nothing else, but the negligence of the *Printers*, or the false Copy that *Phialite* and (c) *Pontanus* followed, when they change one *Number* into another, and divide *Sixty* into XLVI of the *Old Testament*, and XXVII of the *New*; which is XIII more than the *whole* will contain.

CXXVI. This was the Age, wherein lived GRATI-
 AN, a Monk of *Bononia* in *Italy*, (who out of certain and uncertain, true and supposititious Writings made up his *Concordance of disagreeing Canons*, which we now call his *Decree*;) and PETER LOMBARD, the Bishop of *Paris*, (who for his *Systeme of Divinity*, collected out of many *Sentences* that he found dispersed in the *Fathers*, was stiled the *Master of the Sentences*;) and PETER surnamed COMESTOR, (a Priest of the Church of *Trois* in *Champagne*,) so called, because he was (d) held to be *Heluo Librorum*, that is, a *Great devourer of Learning*. There was (e) a Report spread about the World, That these *Three Men* were all the *Sons of one adulterous Woman*, who when she came to die, refus'd to shew any *Repentance* for her fault, because she had been the *Mother* of such excellent and admired persons, as they all proved to be; which she thought a sufficient *Recompence* or *Excuse* For her sin, Yet all this was (f) devised and a flying *Tale*, having no certainty or *Truth* in it. For they were so far from being *Brothers*, that they were of several *Nations*, and hardly Contemporaries, the

one

one an *Hetrurian*, the other a *Lombardine*, (from whence he had his Name,) and the third a *Frenchman*, every one born of a several *Mother*.

CXXVII. But PETRUS COMESTOR abbreviated the Histories of the *Bible*, and call'd it the *Scholastical History*. Where in his* Preface upon *Josuah* he reciteth the *Books of the Old Testament*, and divideth them into their *Three Orders*, as S. *Hierom* and the *Hebrews* do, without saying, or insinuating so much as by one word, that the *Christian Church* had any other *Canon*, which differ'd from the *Hebrew*. (a) In the first be the *Five Books of Moses*; second, the *Eight Books of the Prophets*, and in the third, the *Nine Books*, that *Remain*, of the *Hagiographa*. If *Comestor* had known any more, that yet *Remain'd* of the *Old Testament*, he would never have been so perfidious to himself and the *Christians*, for whose use and benefit alone he wrote this his *Scholastical History*, as not to name any one of them. But clear it is, that he affirmeth absolutely, as well in his own fence, as in the fence of the *Old Church*, That after the V Books of the *Law*, and VIII of the *Prophets*, there *Remain* but IX more for the *First Testament*; Among which the VI debated Books can have no room. Otherwhere, when he cometh to speak in particular of the *Book of Tobit*, he saith expressly, (b) That it is no order of the *Canon*: and of *Judith*, That S. *Ferom*, and the *Hebrews*, lodge it among the *Apocrypha*, and That it was but a (c) fault in the *Writer*, to say they placed it among the *Hagiographa*. Besides all this, he is bold to call the *Story of Bel*, and the *Dragon*, a (d) *Fable*, and to say, That in the *History of Susanna* all is not so true as it should be; which certainly he would never have said of any *Canonical part of Scripture*.

CXXVIII. There is a certain *Scholiast*, that maketh

Y

Anno

Anno Dom.

1170.

* Petr. Comestor, præf. in hist. Josue Hebræi distinguunt V. T. in tres ordines; Primum vocant Legem, Secundum Prophetas, & Tertium Hagiographa.
 s. Ibid. In Leg. V. Libri Moysi. In Prophetis VIII. In Hagiographis IX. Lib. V. T. qui SUPER-SUNT.

b Idem, præf. in hist. Tobie. De Nullo Ordine est.

c Vide suprà, num. 73. ubi citatur Gloss. Ord. & in ea P. Comestor, p. 142.
 d P. Comestor, præf. in Dan & cap. 13. Item apud P. B.

Annotations and Additions to this Scholastical History of Comestor. And being somewhat troubled at what was there said concerning the Number of the Hagiographa, that they were but Nine, and that no mention at all is made of the debated Books that were afterwards annexed, and admitted to be Read in the Church he setteth this (a) Note upon Comestor's Preface, " That

" indeed the Books of Wisdom, Ecclesiasticus, Judith, Tobit, the Pastor, and the Maccabees, be all Apocryphal, " because the Authour of them is not known, (that is to say, (b) whether they were indited by the Spirit of God, or of Men only,) " but for as much as there is no " doubt made of their verity, the Church hath received them. Where he doth not say, that the Church hath altered the Nature and Condition of them, so as to make them Canonical Books of Scripture: which were dubious and Apocryphal before, but that it hath received them only as Books to be Read for instruction of manners, and for the knowledge of divers Ecclesiastical Histories, and Occurrences, not for grounding of any Articles of Faith upon them. For otherwise the Pastor of Hermes, (reckoned here by this Scholiast among the rest,) which in former (c) Ages the Church, in some other places, permitted to be publicly read to the people, would augment the number of the New Canonical Books, beyond the Account of the Masters at Trent themselves.

a Addit. ad P. Comestor. pref. in Jo- suam. Sapientia, Ec- clesiasticus, Judith, Tobit, Pastor, Mac- cab. APOCRYPHA sunt, quia AUTOR eorum igno- ratur. Sed quia de veritate eorum non dubitatur ab Ecclesia recipiuntur. b Glof. ordinar. in Prolog. Inter quos tantum distat, quantum inter CER- TUM & DUBIUM. Item CANONICI sunt consilii S.P.S. distant; NON-CANONICI autem si- ve APOCRYPHI nescitur quo tempo- re, quibusce AN- THORIBUS sint editi. Item, Testat. pref. in Matth. q. 3. De AUCTORIBUS e- nim horum non con- stat Ecclesia, an SPIRITU S. distante scripserint. c Vide supra, Num. 60.

An. Dom. CXXXIX. In Comestor's time lived JOHN BE- LETH, a Doctour of Divinity, in the Schools at Paris; who, in his Book of Divine Offices, declaring in particular what Lessons were then read in the Church, according to the Several Seasons of the year, after the Three Books of Solomon, he nameth the

Other

Other Two (a) of Wisdom, and the Son of Syrach; and he noteth them to be Apocryphal. But when he declareth in general, what Books are contained in the Bible, he (b) putteth Tobit and the Maccabees, together with Philo & Ecclesiasticus, into the Apocryphal Number and saith plainly, that though the Church alloweth them (that is, to be Read,) yet (be receiveth them not, (that is, among the Canonical Scriptures;) where, if Lauri- man's Copy, (which he followed in setting out Belesb) had been good, as he (c) complains that it was in many places very bad, we might have had the Book of Judith added to them, and left out among the Hagiographa before. For it is manifest, that in all this Chapter Belesb intended to follow S. Ferom, whose Catalogue of Scriptures was then only received in the Church for Authentick and Certain.

(Dan.) & sub uno volumine XII Prophetæ minoris. NOVEM; que deinceps sequuntur, reputantur Hagiographa, ita tamen ut sint Authentica, nimirum Psalm. Job. Tres Libri Solomonis, Paralip. Judith (nursus vitium Scriptoris) & Ester. Quatuor tandem APOCRYPHA. Tob. Maccab. Philo, & Jusu Syrach, qui appellatur Ecclesiasticus. Verum hos quatuor quidem NON RECIPIT ECCLESIA, tamen eos approbat, quia argumentum ferè habeant Librorum Solomonis, etiamsi eorum Auctores pro certo ac vobè nesciant. Alios Duos credimus EZRAM composuisse, qui TOTAM BIBLIOTHECAM veteris Testamenti respiciunt, cum à Babylonis esset combusta. c Corn. Lauriman. in pref. ad pium Lectorem codex MS. ita auctè ac pressè characteribus fuit exaratus, ut legere admodum mihi fuerit difficile, usque adeo, ut sèpè numerò, siquam sententiam elicere voluissè, debuerim proficisci ad vinare.

CXXX. Among others, that were famous in this Age, we have JOHN of SALISBURY, born and brought up there in the Church of England, but afterwards made Bishop of Chartres in France; a man as (d) highly honour'd for his learning as any in his time who in one of his (e) Epistles handling this matter at large, professeth to follow " S. Ferom herein before

a Joh. Belesb de div. offic. cap 62. et Colendis igitur Augu- gusti assue ad Sep- timum legitur Titus Libri Solomoni- nis, & duo scribitur, QUASUNT A POCRYPHI. b Item, c. 66. Sunt autem XXII volu- mina V. T. Libri Moysi; sunt præterea qui hoc patio enu- merantur, Jos. Judic. cujus extrema partic- pe pars est Libri Ruth (vitium est hic Scriptoris, nam debuit dicere, cujus extrema pars est Li- ber Ruth,) Sam. Reg. Haliis, Jere. Ezech. (Dan.) & sub uno volumine XII Prophetæ minoris. NOVEM; que deinceps sequuntur, reputantur Hagiographa, ita tamen ut sint Authentica, nimirum Psalm. Job. Tres Libri Solomonis, Paralip. Judith (nursus vitium Scriptoris) & Ester. Quatuor tandem APOCRYPHA. Tob. Maccab. Philo, & Jusu Syrach, qui appellatur Ecclesiasticus. Verum hos quatuor quidem NON RECIPIT ECCLESIA, tamen eos approbat, quia argumentum ferè habeant Librorum Solomonis, etiamsi eorum Auctores pro certo ac vobè nesciant. Alios Duos credimus EZRAM composuisse, qui TOTAM BIBLIOTHECAM veteris Testamenti respiciunt, cum à Babylonis esset combusta. c Corn. Lauriman. in pref. ad pium Lectorem codex MS. ita auctè ac pressè characteribus fuit exaratus, ut legere admodum mihi fuerit difficile, usque adeo, ut sèpè numerò, siquam sententiam elicere voluissè, debuerim proficisci ad vinare.

An. Dom. 1188. d Baron ad Ann 1181. ScA. 16. e Joh. Sarisbur. Ep. 172. Quis ergo de NEMERO Librorum divinis & multi- plices lego Patrum

Sententias, Catholica Ecclesie Doctorem Hieronymum sequens, quem in constituendo licite pronuntio probatissimum habeo. sicut constat esse XXII libros V. T. tribus distinctos or- dinibus INDIVIDUUM Credo. Et sic colliguntur in Summa XXII Libri V. T. licet nominati Librorum Ruth & Lumen T. Jere. in Hagiographorum numero recitantur. in XXI Summa omnia dicitur. Item, Cetera vobè Sapientie & Ecclesiasticus, Judith, Tobias, & Pastor, ut idem assertit NON recipiuntur in CANONIS sed neque Maccabæorum Libros, qui in Duo volumina scinduntur, quorum primus Hieronymus recolat de præterito alter Grecam, quod stilus esse convincit.

“ all others, and *undoubtedly* to believe, that there are
 “ but *XXII Books* in the *Canon* of the *Old Teſtament*.
 “ All which having named in order according to their
 “ *Several Claſſes*, he concluded, that neither the *Book*
 “ of *Wiſdom*, nor *Eccleſiaſticus*, nor *Judith*, nor *To-*
 “ *bit*, nor the *Pſeud*, nor either of the *Maccabees* are
 “ to be reputed *Canonical*. Which is a clear *Teſtimony*
 for us, without any *Contradiction* to be made againſt it.

An. Dom. CXXXI. In this Biſhoprick at *Chartres*, *PETER* the
 Abbot of *La CELLE* at *Troyes*, was *John* of *Salisbury*'s
 1190. Suceſſor. And as he followed him in his *Office*, ſo did
 he in his *Doctrine*, concerning our preſent *Queſtion*. For
 (a) in a *Treatiſe* that he wrote of the *XXIV Leaves*
 & the *Tabernacle*, making divers alluſions to that *Num-*
 ber, his laſt is, that *So many* are the *Books* of the *Fiſt*
Teſtament.

a Petri Abbat. Cel.
 lenſis lib. de Pani-
 bus, cap. 2. hic enim
 numerus (XXIII)
 tam ſitorum Jacob,
 quam Apoſtolorum
 Chriſti duodenarium numerum duplicatum ſignificat. Sub hoc etiam numero Libri continentur. T. plenariis
 igitur inſtructio animarum prelibatur ex hoc numero Librorum.

An. Dom. CXXXII *THEODORE BALSAMON*, the *Patri-*
 arch of *Antioch*, in his (b) *Commentaries* upon the *Council* of *Carthage*, referreth for the *Number* of *Canonical*
 1192. *Books*, (as *Zonaras* did before) to the *Apoſtolical Ca-*
nons, the *Council of Laodicea*, and the *Epistles* of *S. A-*
thanaſius, *Nazianzen*, and *Amphilochius*, who reckon
 no more than we do. And here is an *End* of *this Cen-*
tury.

b Theod. Balſ. in
 Conc. Carthag. Can.
 27. Quotum Libros
 legi in Eccleſia o-
 porteat, quare S. A-
 poſt. Can. LX. &
 l. X X X V. Laodi-
 ceæ. Synod. S. Can. LX. S. Greg. Theologi ea que Metro ſcripſit & S. Athanaſii Canonica, & S. Amphi-
 lochii.

C A P. XIV.

The Teſtimonies of the Eccleſiaſtical
 Writers in the Thirteenth Century.

CXXXIII. **W**E are now come to the *Age* where
 in the *Mendicant Friars*, and the *An. Dom.*
Doctours, that we uſually term the 1200.
Schoolmen, began firſt to ſet up
 in the *World*. Whoſe chief work was to ſtudy, and
 to write *Commentaries* upon the *Maſter of the Senten-*
ces. But becauſe *He*, in all his *Four Books*, doth not any
 where propoſe a *Catalogue* of the *Scriptures*, nor give
 his *Interpreters* any occaſion to treat of that *particular*
Queſtion, for the moſt part they all paſs it over in ſi-
 lence, and take no notice of it. Yet nevertheleſs *divers*
 there be among them, that have *Gloſſed* and *Comment-*
ed upon the *Scriptures* themſelves, ſome upon the *whole*
Bible together, and ſome upon *ſeveral parts* of it.

CXXXIV. The *Fiſt Authours* of the *ORDINARY*
GLOSSE upon the *BIBLE*, although it be not ſo well
 and certainly known, what *particular perſons* they
 were; for (a) *Antoninus* the *Archbiſhop* of *Florence*,
 and (b) *Gaguinus* the *General* of his *Order* in *France*,
 make *Alcuin*, our own *Countryman*, to be the firſt
 beginner of it; but (c) *Trithemius* and (d) *Sixtus* of *Si-*
enna give that honour to *Strabus*, (both whom we
 produced as our *Witnesses* before;) yet this is certain,
 that whoever began it, others had by (e) *this time*
 much augmented it, and that it was now with a *gene-*
ral Conſent and *Applauſe* of all the *Pſeud* & *Doctours*
 in the *Weſtern Churches*, received, as a *Work* of ſpecial
 uſe

An. Dom. 1200.

1200.

a Part. 2. Tit. 4. c. 13.
 b Hiſt. de Orig. &
 Reg. Franc. lib. 4.
 cap. 1.
 c De Script. Eccl.
 d Bibl. lib. 4.

use and benefit, for the better knowledge and understanding of the *Holy Scriptures*, and for the clearer setting forth of the *common Doctrine*, and *Religion* then professed among them; for the *Abuses in Religion* (whereof the new *Canonizing of Apocryphal Scriptures* is one) were not yet become the *Doctrines of the Church*, as the *New Council at Trent* hath since ordered them to be.

CXXXV. In this GLOSSE upon the BIBLE we have a *Preface*, wherein (a) First, the *Composers*, and *Defenders of the Trent-Canon*, are branded (beforehand) with *Ignorance*, and a worse matter, for holding all *the Books*, that are contained and put into one *Volume of Scriptures*, together, to be of a like and *equal Veneration*, or that they ought so to be received in the *Church*. Secondly, "The *Canonical Books* are there distinguished from those which be not *Canonical* and as (b) great a difference made between *these Two*, as between that which is *Certain*, and that which is *Doubtful*; For the *Canonical* were written by the *Inspiration of the Holy Ghost*, but who were the *Authors of the other*, or at *what time* they were written no man can tell. Thirdly, we are there inform'd, (c) "That the *Church* permitterh the reading of the *Apocryphal Books*, only for *devotion and instruction of manners*, but not for any *Authority* that they have to conclude *Controversies in matters of Faith*. Fourthly, That (d) there be "but *XXII Canonical Books of the Old Testament*; and what *Books* soever there be *besides*, that they ought to be put among *the Apocrypha*. This was the judgement of all *learn-*

a Gloss. Ord. Pref. de Libris Bibl. Canonis & Non-Canonis. Quia sunt multi, qui, ex eo quod non multam operam dant Sacre Scripturas, existimant, OMNES LIBROS, QUI IN BIBL. CONTINENTUR, PARI VENERATIONE (que sunt verba Conc. Trid. Sect. 4.) esse Reverendos atque adorandos, NESCIENTES distinguere inter LIBROS CANONICOS, & NON-CANONICOS, quos Hebræi inter APOCRYPHA computant, unde sepe coram doctis RIDICULI videntur, &c.
b Ibid. Inter quos tantam distat quantitatem inter CERTUM, & DUBIUM Non CANONICI sunt consilii SPIRITUS SANCTI

DECRETIS; NON-CANONICI autem; sive APOCRYPHI, nescitur quo tempore, quibusve Authoribus sint editi. c Ibid. Licet eos legit, & permittit, ut ad devotionem, & ad morum in formationem a fidelibus legatur; Eorum tamen auctoritas ad producendum ea, que veniunt in dubium aut in contentione, & ad confirmandum Ecclesiasticorum Dogmatum auctoritatem, non reputatur idonea. d Ibid. Sunt etiam LIBRI CANONICI V. XXII. Quod quid autem extra hoc est. (de V. T. loquitur) ut dicit Hieronymus pro APOCRYPHA esse reverendam, &c.

end Men, and the *Common Belief of the Church*, in those dayes; wherein if any *particular* or *private persons* were of another mind, they are here condemn'd of *ignorance*, and want of knowledge in the *Scriptures*.

CXXXVI. Which judgment is not only here declar'd and propos'd by the *Authors of this ordinary Gloss* themselves; but confirm'd likewise by the *Testimonies of the Ancient Fathers*; among whom, tho the chiefest attestations which they bring, are out of *Origen*, *S. Ferom* and *Ruffin*, yet they take notice of *S. Augustine* also, and of his distinction between those *Apocryphal* or *Ecclesiastical Books*, that are of *greater Authority*, (which therefore he putteth into his *larger Catalogue*) and those that are of a * *lesser account*, (which therefore he leaveth out;) But whatsoever *S. Augustine* had said, the *common consent of the Church* now was, to acknowledge no more *Books for Canonical Scripture*, then those that *Ruffin*, and *S. Ferom*, had received from their *Ancestors*, and recorded to *Posterity*. In which regard, when they come to the several *Books of Tobit, Judith, Wisdom, Ecclesiasticus*, and the *Maccabees*, they prefix this *Title* to them all, (a) *Here beginneth the Book of Tobit which is not in the Canon.* "Here beginneth the *Book of Judith*, which is not in the *Canon.* Here beginneth the *Book of Wisdom*, which is not in the *Canon.* The *Book of Ecclesiasticus*; The *First, and the second Book of the Maccabees*; which are not of the *Canon.* Which is to write this distinction, that we now maintain, with a *Pen of Iron*, that it might never be forgotten.

CXXXVII. And to this purpose, before *all their Bibles*, and all their *Glosses*, or *Commentaries* upon the *Bible*, they were wont then, (as most an end the custom is to do still,) to set *S. Ferom's (b) Epistle to Paulinus* concerning all the *Books of Scripture*; which is

* namq; and the 3 and 4 of Iobias.

a Glossa ordinari. Incipit Liber Tobie, qui non est in Canon.

Incipit Liber Judith, qui non est in Canon.

Incipit Liber Sapientie, qui non est in Canon.

Incipit Liber Ecclesiasticus, qui non est de Canon.

Incipit primus Liber Maccabeorum, qui non est de Canon.

Incipit secundus Liber Maccabeorum, qui non est de Canon.

b Hoc Titulo Epistola Hieronymi ad Paulinum Presbiterum de OMNIBUS S. HISTORIARUM LIBRIS.

a manifest argument, that they intended to give every Reader warning, and direction, at the beginning, not to confound the *Apocryphal* and the *Canonical Scriptures* together, or to receive and Read them all with one and the same veneration, as the Pope and his Council hath lately commanded the World to do. And therefore (a) *Beccanus* the Jesuite leap'd over these Mens heads clean, when he stretch'd so far at once, with his *Trent Tradition* in his hands, from Pope *Eugenius* to *Gelasus*; for in this Age the Church knew no such Tradition nor in any Age between, which was not much less than a *Thousand years* together. Of (b) *Gelasus* we have said enough already, and of Pope (c) *Innocents* pretended Decree before him. If there had been any such Authority in those *Papal Constitutions*, as is now given to them, why were not the *Rescripts* of *Innocent* and *Gelasus* set before all the *Bibles* ever since, rather than the *Epistle* of *S. Jerom* to *Paulinus*? but since their times, it hath been the constant Practice of the *Latin Church*, to prefer *S. Jerom* not only before them, but before *S. Austin*, and the *Council of Carthage* and all: for (d) herein he excelled all the *Doctours* of the Church besides. *F. Leander* of *S. Martins* in *Doway* (who was *Mr. Jones* sometimes a Student of *S. Johns Colledge* in *Oxford*, in his Preface before the * last Edition of the *Ordinary Gloss*, and *Lyra's Commentaries* upon the *Bible*, at *Antwerp*, confesseth, "That by the Consent of Times, and the common judgment of the Church, *S. Jerom's Prologue* hath been usually affix'd to the *Scriptures*, and that upon most weighty or important Reasons. What those Reasons were he explaineth not; but a (e) better Man than he hath done it before him, who avoweth *S. Jerom's* distinction between the *Canonical* and *Apocryphal Books* of the *Old Testament*, to have been made and continued by the *Universal Church*, both before

a Vide num. 87.

b Num. 85.

c Num. 83.

d Tostat. in 1. cap. Marth ad ver. 12. & seq. Magis credendum est Hieronymo, quam Augustino, maxime ubi agitur de V. T. & de Historiis; Nam in hoc ipse excessit Omnes Doctores Ecclesie.

* Anno 1634.

e Idem, defensorii parte 2. cap. 23. Tres Gradus Librorum V. T. distinguuntur à B. Hieronymo in Prologo Galat. -- Illa distinctio facta est ab ECCLESIA UNIVERSELLI, que CONCORDIENSI: illam distinguuntur à B. Hieronymo. Nam, illa combatur à Judæis fidelibus ante Christum, & post POSTERIORA CONTINUA in ECCLESIA.

"Christ's coming, and ever after. What the same *F. Leander* therefore addeth in his *Commentary* upon *S. Ferom's Prologue*, (a) "That at the time when he wrote it, (that, and his other Prologues) he had not yet been acquainted with the judgment and Decree of the Church, which *Pope Innocent* not long after set forth in his *Epistle* to *Exuperius*, as he was thereunto moved both by the *Synodical Epistle* of the *African Council*, and by *Letters* from *Exuperius* himself; In which Decree the *Books of Tobit, Judith, Wisdom, Ecclesiasticus*, and the *Maccabees*, are *Canoniz'd*; And, that there is no doubt, but *S. Ferom* would have admitted the Authority of this Decree if he had known it: All this is nothing else, but so much said to little purpose or rather to none at all.

divers years after *Innocent* was dead, and not to *Innocent* himself.) Item etiam ipse Exuperius ad eum misit Litte. In eo autem decreto Pontifex Sapiens. Ecclesiasticum, Tob. Jud. & Mac. Libro Sacro Canonizandum esse docuit. Nec dubium est, quin D. Hieronymus Decreti hujus auctoritatem admisisset, si ipsum ei videre contigisset.

CXXXVIII. HUGO CARDINALIS was a Dominican, or one of the *Friers Preachers*, and the (b) First of that Order, that ascended the *Chaire* and became a *Doctour of Divinity*; the first *Frier* (c) that was made a *Cardinal*; and the first Man, (d) that (with the help of five hundred *Friers* more) gathered together the *Concordances of the Bible*, which have been since his time, by the industry of *divers men*, very much augmented. In the *Commentaries* that he wrote upon all the *Scriptures*, (which were then universally received, and applauded,) we find him still preserving and keeping up the *Common distinction* between the *Canonical* and *Ecclesiastical Books*; for otherwhiles he says, (e) That *Ecclesiasticus, Wisdom, Judith, Tobit*, and the *Maccabees*, are *Apocryphal*; sometimes, that they are *dubious*; sometimes, (f) that they are *Not*

Maccabæorum Libri, Judith, atque Tobias. Hi quia sunt dubii, sub CANONE non NUMERANDI. Sed quia vera canoni, ECCLESIA accipit illos. f Idem, in Prolo. Tobie.

a F. Leand. in Commentar. suo ad Prof. Galat. Sanctus Doctor quoniam Prologos istos in Sacris Scripturis à se compositos scriberet, Novæque judicium & decretum Ecclesie legat, quod aliquanto post ab Innocentio Papa primo in Epistola ad Exuperium prodierat; quem Pontificem ad Canonem constituendum motum Africane Ecclesie Synodalis Epistola, (But if the African Synod wrote any Epistle, it was to Boniface (vid. nu.)

Anno. Dom.

1244.

b Hen. Gandav. de Scriptor. c. 40.
c Platina, & Onufrius in Innocent. 4.
d Antonin. Sum. hist. tit. 19. cap. 5. Mariana de Reb. Hisp. lib. 13. cap. 2. Bibliorum concordantias, distinctum perit opus, primum exortavit & 500. Monachorum ope aditus perfectit.

e Hugo Card. Prof. in Josiam. Respon. Apocrypha, Jeshu, S. pientia, Pastor; & 12.

a Idem, in Prol. Galeat. Non ad probationem Fidei, sed ad morum instructionem. Defendit enim S. Scripturam contra illos qui inducunt APOCRYPHA pro VERIS.

b Idem. Prol. in Jos. Lex Vetus, his Libris PERFECTE TOTA tenetur.

Anno. Dom.

1270.

c Thom. Aquin. in Dionys. de div. Nom. cap. 4. lect. 9. Dicit ergo primo, quod quibusdam Doctorem, qui Sanctos Sermones tractaverunt, licet CANONICAS SCRIPTURAS non conderent, visum est, quod nomen Amoris convenientius esset rebus divinis, quam nomen dilectionis. Unde Ignatius Martyr dicit, Deus Amor, id est Christus in quo totus meus Amor est, crucifixus est. Et Philo dicit in Libro quem fecit de Sapientia, Amator justus sum pulcherrimus ejus. Sap. 8. 2. Ex quo patet, quod Liber Sapientie nondum habetur inter Canonicas Scripturas.

d Thom. in Dan. c. 13. Tertia pars est incidentalis, continens duo ultima Capita, in qua ponitur Sifan. Hist. & Belis ac Draconis Fabula. e Idem. Sum. Par. 1. q. 89. art. 8. ad 2. Vel illa apparatus fuit procurata per Demones, SI TAMEN ECCLESIASTICI AUTHORITY NON RECIPIATUR propter hoc, quod inter CANONICAS SCRIPTURAS apud Hebræos non habetur. f Canus in locis, lib. 2. cap. 11. Sect. Quid Ecclesiasticum? Nam quod D. Thomas in eam Sententiam advertebat, id FERENDUM NULLO MODO est. ut ex 1. Part. q. 1. art. 2. colligere licet, per ex Commentariorum 4. cap. de divinis Nominibus. Sed in illa quest. 89. nihil de suo dicit, quia ad verbum retulit Augustinum. Objecerat sibi Canus (cap. 10.) quod nec. D. Thomas de Ecclesiastico certus est.

Canonical; and otherwhiles, (a) that they are not received by the Church for proving any matters of Faith, but for information of Manners. And for the Canonical Books themselves, he altogether followeth S. Ferom, Comesfor, & the Gloss, accompting them in the same Order, that they did, and making (b) the Old Testament perfect by them.

CXXXIX. THOMAS AQUINAS, who is reckoned to be the chiefest Doctour among all the Schoolmen, was likewise one of the Preaching Friers, that made a difference between these Two sorts of Books, and kept up S. Ferom's Doctrine, which was then generally received in the Church. For (c) in his Commentaries upon Dionysius, reckoning Philo to be the Authour of the Book of Wisdom (whether truly or no, it skills not,) he putteth that Book into the same rank and order with the writings of Ignatius and other Ecclesiastical Persons, that have left Sacred Treatates, though no Canonical Scriptures, behind them; and thereupon concluded, that the Book of Wisdom was not yet held to be a part of the Canon. Again, (d) he termeth the story of Bel and the Dragon a Fable; and of Ecclesiasticus, (when (e) he cometh to answer those words, "where Samuel is said to appear, and to prophecy after his death,) he speaks so faintly, that no man can judge by his Exception, he held and believed it to be of any Divine or Canonical Authority. All which, though Canus will by (f) no means endure to be said of Aquinas: yet he

knows

knows not how to help it, nor to bring any good argument against it. For that which he brings first out of the first part of Aquinas's Sum. ("where the Book of Wisdom hath the honourable Title of a Holy Scripture, or Sacred Writing given to it, which is no more then many times hath been given to other Ecclesiastical writings) we have answered (a) before. Then that which he brings out of the Commentaries upon Dionysius, is altogether (b) against him. And that which he pretends to be brought out of S. Austin, (though Aquinas maketh no mention of S. Austin) will be no less against him, then if Aquinas had said it himself, as it is most manifest he did. But there is a (r) greater Man then Melchior Canus, that hath long since given us Thomas of Aquin's Testimony, out of his 2a 2a, (where peradventure this passage is not now to be seen --- for clipping of such coyn hath been concluded to be lawful, --- but Antoninus in his time saw it, and read it there,) that "these debated Books had no such authority as the other Sacred Scriptures had, whereby any man might effectually argue, or firmly prove any matter of Faith from them. Besides, there was a great Thomist (d) who maintained it against Catharin, that there was nothing more clear, then that Thomas Aquinas was of this mind, and for proof thereof he sends him to the place before cited. However therefore Canus, and Catharin were pleased to take it, it was the judgment of other Learned and unbiased Men, that this great Schoolman herein differ'd not from the Doctours of his own Age.

que sunt FIDEI, sicut ex ALIIS LIBRIS SCRIPTURAE SACRAE. unde forte habent auctoritatem talem qualem habent DICTA SANCTORUM approbatorum in Ecclesia. d Catharin. Annot. in Cajet. p. 54. impres. Paris 1535. Scribis enim. Vis idem quoque tibi ostendum ex S. Thoma, Aliquot scilicet Libros Sacros recipi quidem ab Ecclesia, qui tamen non sunt CANONICI, neque idonei ad probandum FIDEM, quibus frequenter utitur in divino cultu? sed ut magis tibi erubescendum sit, hoc ostendam ex Libro Ecclesiastici, quam tu manifesto mendacio dixisti esse Canonicum secundum Sententiam Thome. Vide S. Thomam, 1. parte, q. 89. art. ult. ad 2. ubi dicit, &c. Quid CLARIUS DICERE POTUIT.

Z 2

CXL.

An. Dom.

1275.

CXL. At this time, after *Gratian* had set forth his Decree, the *Canonists* that made their GLOSSES upon it, were in great accompt; and next the *Ordinary Gloss* upon the *Bible*, no Books were more esteem'd than theirs. The *First* (or the * *Second* at least,) that *Gloss'd* the *Canon Law*, was JOHN SEMECA, commonly called TEUTONICUS, being a *German* and the *Provost* of *Halberstade* there, in the *Duke of Brunswicks* Country. But *Alb. Krantzins* (a) gives him the honour, of writing his *Gloss* upon the *Decree*, before all others; and says, that *None* did it better after him. Howsoever this Testimony he hath both from (b) the *Pope*, and from his (c) *Cardinals*, that he was a *Pious* and a *Catholick Writer*. In this *Writer* then upon the *Canon Law*, (d) "the Books of *Wisdom*, " *Ecclesiasticus*, *Judith*, *Tobit*, and the *Maccabees* are " said plainly to be *Apocryphal*, though they be per- " mitted to be *Read*, adding, that the very *Reading* of " them, was, peradventure, not so generally neither " received, and used in all Churches. Whereupon they were wont before *Luther's* time, and the time of the *Trent-Council* to print it in the (e) *Margin* of this *Canon-Gloss*, " that the *Bible* had some *Apocryphal* " Books in it. Neither will the *Exceptions* of (f) *Driedo* and (g) *Andradins* serve their turn, when they say, " that the *Gloss*, by the reason which it here gives for " excluding these Books from the *Canon of Scripture*, " may as well exclude the Books of *Job* and the " Judges, because it is not certainly known who was the " *Author* of them. For the *Gloss* intended not only

* Auton. Sum. Hist. Tir. 18. cap. 6. initio. Primus Glossator Decreti fuit Hago sive Huguicio; Secundus qui glossavit fuit Johannes Teutonicus & ista est Glossa Communis cum Textu.

a Krantz. Saxon. lib. 8. cap. 27. Johannes Semeca Teutonicus insignis Juris Doctor, qui Primus ausus est glossare decretum, quod ante eum Nemo, & post eum Nullus excellentius fecit.

b Greg. XIII. Præfat. in Decret. Gr. Veteres Glossarum Authores, vixi Pii & Catholici fuerunt.

c Censor Cardinal. præmonit. ad Lector. Quod ad Glossas pertinet, ille Pios & Catholicos Authores habuerunt.

d Glossa in C. Canon. dist. 16. Sapientia ad Liber Ecclesiastici, Judith, Tobie, & Maccab. dicuntur APOCRYPHI, & tamen leguntur, sed

forte non GENERALITER. e Ibid. ad Marg. edit. Paris. 1510. Biblia habet aliquos Libros APOCRYPHOS. f Driedo de dogm. Eccl. 1.1. c.4. ad 9. difficult. Nec admittenda est Glossa Juris Canonici, quando dicit, Hos Libros esse Apocryphos, quia scripti sunt per incertum Authorem. Nam hoc modo alii quoque Libri Apocryphi dicentur, qui Sacri sunt & Canonici. Non est enim certum de Libro Job, à quo Scriptus fuerit. Nec Author Judicam cognoscitur, quum alii Samuelem, alii Ezram esse volunt. g Andrad. Defens. Fid. Trid. lib. 3. Similia habet cum Driedone.

to apply that * *uncertainty* to the simple & bare *Names* of the *Authors*, but to their *condition* and *quality*; because the *Church* was not certain, whether they that wrote these later and controverted Books, had the *inspiration* of *Gods Spirit* to guide them, as we are sure the *Writers* of the *Canonical Books* of *Scripture* had, who ever they were that penn'd them. For thus are we taught to understand them, both by (a) the *Ordinary Gloss* before, and by (b) other *Doctours* of the *Church* hereafter.

CXLI. Little reason is there in this *Exception*, that *Driedo* and *Andradins* took against *Semeca*; but the reason that the *Gregorian* and *Cardinal Censurers* of his *Gloss*, have given against him, is much worse. For they have nothing else to say, (c) but that the *Council of Trent* hath decreed to make these Books, *Canonical*, which he & the *Consent of the Church* in his time accompted to be *Apocryphal*. Of the *Council at Trent* we shall say enough when we come in order to it hereafter. In the mean while there was no such *Decree*, or *Council* in *Semeca's* Age who propos'd the *Common* and *Receiv'd Doctrine* of his own time.

CXLII. There was yet another *Doctour* in this Age, *An. Dom.* 1290. among the *Schoolmen*, that wrote a *Book*, which he intitled *The Catholicon*. A *Book* which is not now extant, but mentioned by (d) *Antonius*; and (e) *Sixtus Senensis* telleth us, that his Name was JOHN BALBUS an Italian, and one of the *Preaching Friers*. In this *Book*, though he distinguished well between (f) *Two* Sorts of *Apocryphal Writings*, among which, he holdeth those that be in the *Bible* to be the best; yet he lets them stand there with that

* Glossa, ubi supra inter Apocrypha, id est, sine CERTO Authore.

a Glossa ordin. supra b Tostatus & alii infra

c Censores Gregoriani in illa verba Glossatores. Dist. 16. Quintimo illi Libri non sunt Apocryphi, sed Canonici, utique Catholici de iis dubitabant. Sic enim Concil. Trident. Sess. 4. definit.

d Antonin. Part. 3. Tir. 19. c. 5. e Sixt. Senens. Biblioth. lib. 4.

f Antonin. Sum. supra citata; Et dicitur Dupliciter Liber Apocryphus; vel quia

Author ignoratur, & veritas patet, & calum recipit Ecclesie NON AD FIDEM PROBATIONEM, sed AD MORUM INSTRUCTIONEM; quales sunt QUOS PONIT HIERONYMUS IN PROLOGO super Lib. Regum: vel dicitur Apocryphus, quia de ejus veritate dubitatur, & tales non recipit Ecclesia. Hec in Catholicon.

Name, and this Mark, upon them, "That the Church receives them not for any proof of our Faith, but for the instruction of our Life. To which purpose he produceth S. Hierom's Prologue upon the Kings; which was then the general known Rule for the True Canon of Scripture, and approved by all Men, in their publick Lectures, both Schoolmen and Canonists.

CHAP. XV.

The Testimonies of the Ecclesiastical Writers in the Fourteenth Century.

Anno Dom. CXLIII.

1300.

e Martinez in Hypotyp. lib. 1. c. 7. Afseram tamen duo Epigrammata Nicephori Callisti, in quibus utriusque Instrumenti Libros breviter colligit, ex Nazianzeno desumpta. b Idem, Ibid. Intelligit Libros quibus Nicephori etate Ecclesiastica auctoritatem tribuebatur. c Niceph. Callist.

WE will begin this Age with one of the Greek Writers, the better to shew the Agreement, which in this particular was Still continued between the Oriental and the Occidental Churches. Andronicus the Elder was now Emperour of the East; and under him lived NICEPHORUS CALLISTUS, a known Writer, though not greatly commended for his History; but the Testimony that we now produce from him, is attested (a) by a Doctour of Salamanca in Spain; wherein he numbred the Books of Scripture that the (b) Church acknowledged in his time; and those of the Old Testament he (c) reckoneth to be XXII; taking notice of them, (but not approving them) that receive * Esther, Tobit and Judith into the Bible, over

αλλάς γεγραφίς ἀπὸν τῶν ἁγίων ἑσάν ἐκαστῶν. Nunc discite Scriptura Libri qui sunt Sacra, Antiqua Viginē & duos sibi vindicat Περὶ αὐτῶν, γενεαὶς &c. Et quum enumerasset. Ἐκ τῶν ἃ τῶν ἁγίων ἑσάν ἀπὸν νόθον. Quicquid extra hos est Scriptura, est spurium. * Vide supra N. 56. and

and besides the legitimate Number of Historical Books there, whereof he* accompteth but XII, together with V Poetical, and V Prophetical, concluding, that all the rest are no genuine Scriptures. And there was never yet any of the Greek Church that said otherwise.

* Ἰστὸρ καὶ τὰ γνηθία ἃ ἡ γερουσία τῶν ἁγίων. Hæc sunt genuina Scriptura Historica.

CXLIV. In Sicily at (a) this time JOHANNES de COLUMNA was Archbishop of Messina, the Authour of the Book, that is called, (b) The Sea of Histories. Where all the Six Apocryphal Books are named, & said (c) "not to be numbred within the Canon of Divine Scriptures though otherwise allowed by the Church. And this Allowance of them he maketh to be, (d) for Edification in good Life and Manners, being in the mean while "insufficient for the Resolution of any doubts in matters of Faith.

An. Dom.

1310.

a Genebrard. Chron. lib. 4. b La mer des Histories, according to the French Version. c Ib. 2. Vol. 6. Page, Chap. 12. d Ibid Vol. 1. Page 4. Chap. 1.

CXLV. BRITO (so called either by his Name, or by his Nation,) a Friar Minorite of those days, is mentioned with some honour by (e) Lira, to have written before him an Exposition of S. Ferom's Prologues upon the Bible; which was heretofore wont to be printed, and joyn'd to the Ordinary Gloss, though the latter Editions have now left it out,) wherein he followed the same Doctrine that S. Ferom did, (f) defending the Scriptures against those Men "that brought in any Apocryphal Book, and made it Hagiographical. Again in his Prologue upon Tobit, he correcteth the (g) word that was miswritten there, "because that (h) This Book was not Canonical, nor any "else besides, which was not in Saint Ferom's Number. In his Prologue upon Judith he produceth, and commendeth the (i) words of P. Comestor, before

An. Dom.

1312.

e Lira 2 in Postil. Prolog. Omnis Prologus, a Principio Genesios incipiam — quia nunc alius frater Brito, de ordine nostro, Prologos Bibliæ valde sufficienter exposuit, quod opus habetur communiter. f Brito. Prolog. in Jos. & ad Prolog. Gal. Hic defendit S. Scripturam contra illos, qui inducunt APOCRYPHA pro HAGIOGRAPHIS. g Idem Pref. in Tob. verb. Hagiographa.

Sed alia litera habet Apocrypha quod melius est. b Ibid. Quia Hieronymus, numeratis Libris CANONICIS inter quos INTE NON EST, insert, Quicquid extra hos est, inter APOCRYPHA computatur. i Vide Num. 73. sup. de vitio Scriptoris.

cited

^a Id. ad Prol. in Lib. Mac. Notandum, quod Libri Maccab. NON SUNT DE CANONE; legitur tamen in Ecclesijs per Constitutionem Romanæ Ecclesiæ.

cited And in his Prologue upon the *Maccabees*, he requireth it to be (a) *specially noted*, "That these Books are not in the Canon of Scripture, though they be publicly read by the Constitution of the Roman Church.

An. Dom. CXLVI. But the Commentaries of **NICHOLAS LIRA** upon the whole Bible were at this time in the greatest vogue and credit of all other. (b) *Trithemius* thought him to be an *Englishman*, but he was (c) born at *Lira* in *Brabant*, from whence he had his Name, and where he was converted from *Judaisme* to *Christianity*, and became a *Frier Minor*. Of him, we have not only the Confession of (d) *Canus*, (e) *Pererius*, and (f) *Serarius*, "that his Testimony maketh clearly for us but the acknowledgment of (g) *F. Leander*, (who lately set him forth,) "that herein he was plainly averse from the judgment, and the Sense of the present (Tridentine) Roman Church. For in his Preface upon the Book of *Tobit*, having said, (h) "That by the favour of God assisting him, he had already written upon all the Canonical Books of Scripture from the beginning of *Genesis* to the end of the *Revelation*; he declareth his further intention now to write upon those Books also that were not Canonical, naming them every one, *Wisdom*, *Ecclesiasticus*, *Judith*, *Tobit*, and the *Maccabees*; and distinguishing them from the other by these Two Notes, (i) "That the Canonical Books are not only before them in Time, but in Dignity and Authority; these, (k) that are not in the Canon, being received into the Church, to be there read for

1320.
^b Trithem. de Scrip. tor.
^c Epiraphium Lirani. Cui veteris per-humana dabat Brabantia Lira cognomen: Lira nam fuit urbe factus.
^d Canus Loc. 1. 2. c. 10. & 11. Arg. 3.
^e Perer. in Dan. 1. 16. f Serar. Prolog. in Tob. & Judith.
^g Leand. de S. Martino præfat. citat. Lirano à communi Ecclesiæ nostræ (hodiernæ scilicet Pontificis, Tridentino Concilio recentioris) Sensu discedit in Libris canonicis accipientibus.
^h Liran præfat. in Libr. Tobie. postquam auxiliante Deo scripsit super Libros S. Scripture CANONICOS, incipiendo à principio Genesis, & procedendo usque ad finem Apocalypsis; de eiusdem consilio auxilio super ALIOS intendo scribere QUANTON SUNT DE CANONE, scilicet, Sap. Ecclesiasticus, Judith, Tobit, & Maccabæorum i Ibid. Veritas Scripta in Libris canonicis prior est tempore, & dignitate, quantum ad omnia, quam sit illa que scribitur in Non canonicis. i Ibid. Libri, qui non sunt de Canone, recepti sunt ad Ecclesiã, ut ad Morum informationem in ea legerentur, tamen horum auctoritas ad præbendam ea que in Contentionem veniant, minus idonea reputatur, ut dicit Hieronymus; propter quod sunt minoris officii, quam Libri canonici.

ⁱ Ibid. Libri S. Scripture, qui CANONICI nuncupantur, tantum sunt auctoritatis, quod quicquid ibi continetur, VERUM tenetur FIRMITER, & INDISCUSSE Nam sicut in Scripturis Philosophicis veritas cognoscitur per reductionem ad PRIMA PRINCIPIA PER SE NOTIA, sic in Scripturis à Catholicis Doctoribus traditis veritas cognoscitur quantum ad ea que sunt FIDE tenenda per reductionem ad Scripturas S. Scripture CANONICAS, que sunt habitæ à REVELATIONE DIVINA, cui nullo modo falsum potest subesse b in 1. EZRA cap. 1. Libros autem Tobie, Judith, & Maccab. licet sint historiales, tamen intendo eas ad præfens pertrahere, qui non sunt de CANONE apud Judæos, nec apud CHRISTIANOS. Imò de ipsis dicit Hieronymus, quod inter APOCRYPHA computantur.

Mens

"Mens Instruction in manners, not for any establishment of their Faith; whereas the other be the prime Principles of our Religion, and contain nothing in them, but what is firmly and indiscussively True. To this discourse he referreth again in his Preface before the Book of *Wisdom*. And beginning to write upon *Ezra*, he expresseth himself yet more clearly, and passeth by the Histories of *Tobit*, *Judith*, and the *Maccabees*, because they be not in the Canon of Scripture either with the Jews, or with the CHRISTIANS; then which nothing can be said more fully against the Common evasion of our Trent-Canonists.

a Ibid. Libri S. Scripture, qui CANONICI nuncupantur, tantum sunt auctoritatis, quod quicquid ibi continetur, VERUM tenetur FIRMITER, & INDISCUSSE Nam sicut in Scripturis Philosophicis veritas cognoscitur per reductionem ad PRIMA PRINCIPIA PER SE NOTIA, sic in Scripturis à Catholicis Doctoribus traditis veritas cognoscitur quantum ad ea que sunt FIDE tenenda per reductionem ad Scripturas S. Scripture CANONICAS, que sunt habitæ à REVELATIONE DIVINA, cui nullo modo falsum potest subesse b in 1. EZRA cap. 1. Libros autem Tobie, Judith, & Maccab. licet sint historiales, tamen intendo eas ad præfens pertrahere, qui non sunt de CANONE apud Judæos, nec apud CHRISTIANOS. Imò de ipsis dicit Hieronymus, quod inter APOCRYPHA computantur.

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CXLVII. In England at this time lived **WILLIAM OCCHAM**, the Disciple of **SCOTUS**, and a Student of *Merton Colledge* in *Oxford*, much magnified by all Men, and accounted the most *Profound* and *Learned Doctour* of his Age. Who in his *Dialogues*, and "acknowledging that Reverence and Honour to be due only to the Divine Writers of Scripture, whereby we believe them to have been free from all error, subscribeth to the Doctrine of *St. Jerom* in his *Prologues*, and of *St. Gregory* in his *Morals*, "that neither *Judith*, nor *Tobit*, nor the *Maccabees*, nor *Wisdom*, nor *Ecclesiasticus* are to be received into any such height of honour; for that the Church doth not number them among the Canonical Scriptures. And afterwards he leaveth them (as *Hugo* and *Ricardus* of *S. Victor* did) "to be ranged among the *Expositions* of *Bishops* and other *Doctors* of the Church.

Anno Dom. 1330. Biel. in 4. diff. 14. q. 2. art. 3. Gul. Occhamus profundissimus veritatis indagator; cuius Doctrinam tanquam clariorum frequentius imitor. d Gul. Occham. Dialog. part. 3. Tract. 1. 1. 3. c. 16. Secundum Augustinum SOLI Scripturibus Bibl. deservendus est hic timor & honor. Nulli desiderandus est POST IPSOS. Secundum Hieronymum citam in Prælog. & Gregorium in Moralibus, Libri Judith Tobie & Maccab. Ecclesiasticus, & Sapientia, non sunt recipiendi ad confirmandum ALIQUID IN FIDE. Dicit enim Hieronymus, sicut & Gregorius; Jud. Tob. & Maccab. libros legit quidem Ecclesiã sed inter Canonicas Scripturas non recipit. e Ibid. Sed & Expositiones Episcoporum, & Aliorum qui fuerunt post Scriptoris Canonicarum Scripturarum non sunt majoris auctoritatis quam Libri predicti.

ad confirmandum ALIQUID IN FIDE. Dicit enim Hieronymus, sicut & Gregorius; Jud. Tob. & Maccab. libros legit quidem Ecclesiã sed inter Canonicas Scripturas non recipit. e Ibid. Sed & Expositiones Episcoporum, & Aliorum qui fuerunt post Scriptoris Canonicarum Scripturarum non sunt majoris auctoritatis quam Libri predicti.

An. Dom. 1340. CXLVIII. HERVÆUS NATALIS BRITO, (of *Little Brittain in France*) the General of the Preaching Order at that time, was another, "Who believed no Scriptures to be truly Canonical, or of Divine Authority, as pertaining to the first Testament,) but those which the Hebrews, (to whom the Oracles of God were committed) have delivered unto us.

CXLIX. The rest of the Schoolmen who likewise wrote their Commentaries upon the Scriptures, make no professed, or particular discourse, concerning this Matter. But we have no reason, (and none can be brought,) to think, they were of any other judgment herein than their fellows.

Anno Dom.

1359.

CHAP. XVI.

The Testimonies of the Ecclesiasticall Writers in the Fifteenth Century.

Anno Dom. CL. IN the beginning of this Century, THOMAS Surnamed ANGLICUS, (being born and brought up in the Church of England,) was numbred among the Divines of his own time, for a man so grave and found in his judgment, and of such an excellent spirit, that in latter Ages he hath been taken to be the ANGELICAL Doctor, that is, Thomas Aquinas himself, upon whom his followers bestowed that Title. In his Commentaries upon the

a Sixt. Senenf. Bibl. lib. 4. Thome Anglici commentaria in Apoc. &c. ascripta fuere D. Thome; cui cum honoris causa tributum esset Angelicæ cognomen, & magna esset inter Anglicum & Angelicum vocis similitudo; panlatim effectum est, ut per incuriam & errorem Thome Anglici scripta, Thome Angelicæ titulo notarentur.

Revelations

Revelations he numbred the Books of the Old Testament (as others had done before him,) to be XXIV, "if the Book of Ruth be reckoned apart from the Judges, and the Lamentations from Jeremie; but otherwise, if they be compted together, he makes the whole number to be but XXII.

XXII. sicut dicit B. Hieronymus in Prologo super Libros Regum.

CLI. About the same time, lived in England THOMAS of WALDEN, the Provincial of the Carmelites, and a Writer of very great reputation, not long after the Council held at Constance. For his Books were approved by Pope Martin the Fifth, and allowed with high commendations in the Council of Basil; which maketh his Testimony to be the less subject to Exception; "When in the same Books he acknowledged no more than Two and Twenty Volumes of Divine Scripture to be of Canonical Authority conformable to S. Jerome in his Prologue, that was placed before all their Bibles.

CLII. There was at this time in Spain, a Jew of great Nobility and Learning, converted to Christian Religion; who for his excellent worth both in piety, knowledge and probity, was first made Bishop there of Carthagen, and afterwards of Burgos, from whence he had his Name of PAULUS BURGENSIS. This Bishops Notes upon the Bible are printed together with the Ordinary Gloss, and the Commentaries of Lira, whom though he made it his business there in many places to contradict; yet finding fault with other matters, he blames him not at all in this, that

atque est. Id prohibitis, eruditionisque premium fuit, &c. e S. Biblia cum Glossa ordinata, Comment. Lirani, & Additionibus Pauli Burgensis, &c. sicut patet in eisd. Additionibus. g Lud. Carvajala de Restituta Theologia. Neque minorem admirationem mihi præbet Burgensis, qui cum multa minuscula sepe notet in Nicolao Lirano, hic tamen MUTUS est, quum invenisset justam inveniebendi occasionem, &c.

concern'd the *distinction* (so often insisted on by *Lira*) between the *Canonical* and the *Apocryphal Books* of *Scripture*; as certainly he would have done, if there had been no such *distinction* then received in the *Church*. But he was so far from it, that in ^a divers of his *Notes* he keepeth up the *same distinction* himself, "and rejecteth *those Books* from the *Canon*, which "the *vulgar Latin* had annexed to the *Hebrew Text*; and which the *New Decree* at *Trent* hath since commanded to be *received*, and made of *equal Authority* or *veneration* with it.

^a Burg. Addit. 1. ad cap. 1. Elther. Quod autem habetur 13. cap. ubi dicitur, Ne horem Dei mi transieram ad hominem, &c. non est tenendum tanquam Authenticum, & in Scriptura CANONICA contentum. Non enim habetur ab Hebræis de isto Libro nisi tantum usque ad decimum cap. inclusivè. Item, in c. 7. Quod in hoc Libro continetur post decimum caput, non est de Libris Canonice nec recipitur ab Hebræis.

An. Dom.

CLIII. And now we are come to the time of the pretended COUNCEL at FLORENCE; where

1439.

^b Becan. Man. Con- trov. lib. 1. cap. 1. p. 1. ^c Canus Loc. 2. c. 11. ^d Bellarm. de verbo Del. l. 1. c. 8. c. 10. ^e Scit. Primum. Alii verò plurimi passim citant Concilium Florentinum, in inscriptione Armeniarum. ^f The Brief History of the Concil. of Floren. ^g Concil. Const. Sess. 4. Sanctum est, Generale Concilio quem libet, consueque, status vel dignitatis, etiam Papalis, existat, teneri obedire in his que pertinent ad fidem, & Reformationem Ecclesiæ.

^b Becanus the Jesuite imagined, "that he saw *Pope Gelasius* (almost a *thousand years* after he was dead,) reaching forth the *Trent Canon* (more than a *hundred years* before it was born,) to *Pope Eugenius* the Fourth. And which is the *only Council*, that ^c *Canus*, and many others (for *Cardinal d* *Bellarmino* speaks but faintly of it) have to bring against us, between *Trent* and *Carthage*, for the space of *Eleven hundred and forty years* together. For the better discovering of whose *vanity* herein. (and in some *other matters* besides) it will not be amiss to look into the true *Story* of this pretended *Council of Florence*, and briefly to set it forth.

CLIV. In the Eighteenth year of this *Century* the *Council of Constance* ended. Wherein, (after the *Latin Church* had, for *Forty years* together, been rent asunder into divers *Factions*, by the opposition and schism of sundry *Popes*, that had set themselves up one against another,) a *Decree* was made, *That all persons, of what state or dignity soever they were, (though it were the Papal dignity it self,) ought to be subject unto a General Council, and to obey it in all things,* that

"that concerned either *Matter of Faith*, or *Extirpation of Schisme*, or *Reformation of the Church*. Three, who pretended to be *all Popes of Rome* at once, being there deposed, *Martin* the Vth was by that *Council* surrogated, and taken into their place. There was another *Decree* likewise made for the more frequent holding of such *General Councils*, in time to come, "One to begin *five years* after this *Council of Constance* was ended, a *Second* at the end of *seven years* following, and afterwards every *tenth year* besides. According to which decree, the *City of Pavia*, in the *Dutchy of Millain*, was by the *new Pope*, with the approbation of the *Emperour Sigismund*, appointed for the *place* where the *next Council* should be held. And there at the term allotted it began; but after a while, upon certain *Reasons*, it was removed to *Siena*; and a *Decree* was there made for the celebration of the *next* appointed *Council*, at the end of *Seven years* following, to be kept in the *City of Basil*: To which purpose they caused a *Solemn Instrument*, with the consent of *all Parties*, to be drawn up in *writing*, and *signed*. What else was done at *Pavia*

or *Siena*, we have no *Acts* extant to testify. But that as soon as the *Council* was met at *Basil*, they began to speak of *Reformation*, and said, *that at the Council of Siena they were all deluded*. *Eugenius* the IVth was now *Pope*, and *Julian* the *Cardinal* was his *Deputy* at *Basil*. But hearing from thence, that they all talked of *Reformation*, and being terrified with the *Example*, that the *Council of Constance* had lately before given of it, he sent forth his *Bull*, and went about to *dissolve* this *Council of Basil*, before it was well begun. On the other side, they that were met, openly resisted the *Bull*, and denied that the *Pope* had any such *Authority* over the *Council*; urging the *Decree* made at *Constance*, that the *Council* rather had *Authority* over him; and there-

^a Sess. 19. Primum à sine hujus Concilii bi quinquennium, & secundum à sine illius in Septennium; & deinceps in Decennium perpetuo celebrentur.

^b Sess. 44. Civitas Papiensis Deputata est pro proximo futuro Concilio.

^c Tomi Conciliorum. Et Julianus Cardinalis. Epist. ad Eugen. 4. Inter Opera Antea Silevii. A sine Concilii Constantinensis quinquennio elapsi celebratum est Papiense vel Senense; & ab hujus sine elapsi Septennium est celebratum Concilium Basiliense.

^d Id. Julian. Epist. ad Eugen. Dicebant, qui Scandalizati sunt deformitate cleri; Eugenius DELUSI in CONCILIO SENENSIS.

^e Georg. Phranza in Chron. lib. 2. c. 13. &c. Ea tempore Germani erant Basilee congregati dissidentes sententia contra Eugenium Pontificem nomine Felices, quem reprobantes creaverunt Pontificem nomine Felices, ab eum inter ipsos spectata in primis prohibitis.

thereupon when he grew *Refractory* against them, and would not *revoke* his *Bull*, they *deposed* him, and substituted *Amadeus*, the Duke of *Savoy*, in his room, by the name of *FELIX* the Vth. So, there were *Two Popes* together again at once.

CLV. In the mean while, the *Empire* of the *East* lay a bleeding, and the *Greeks* being not able to resist the greatness of the *Turkish Forces*, then brought against them, they began to seek for help and relief from these *Western Parts*. *Eugenius* being desirous to free himself from the opposition and troubles, that the *Council* at *Basil* had brought upon him, and supposing that the present distress, whereinto the *Eastern Empire* was now fallen, would be a fair occasion to bring the *Greek Church* under his own *Papal Dominion*,^b inviteth * the *Emperour* to come into *Italy*, and to bring his *Greek Bishops* with him to a *Council* there, that should be call'd, and held at *Ferrara*; where, if an *Union* might be first made between the *Latin Church*, and *Theirs*, he promis'd them *large assistance* against the *Turks*, from all parts of these *Western Dominions*, and the *Empire of Germany*. The *Council* of *Basil* likewise ^a invited them to come thither, that there might be an *Agreement* made in all matters of *Religion*, wherein they dissented from the *Occidental Churches*, and that the *Princes* of the *Empire* might be the rather stirr'd up to *aid* them. But the *Greek Emperour* having had his *first* invitation and promise from the *Pope*, and being ^b more willing to take the offer of the *nearer aid*, that was made him in *Italy*,

^b Ibid. Pontifex igitur Eugenius vivens instruit Johanne Byzantii Regem accesserat. Concilium enim sub se agitari volebat. * Johannes Palaeologus.

^a Sabellic. Ennead. 10. lib. 3. Fuerat id negotium per Legatos motum, Martino ad huc sedente. Tentavit Sabellic. Consilium Palaeologum magnis sollicitationibus pellectum ad se trahere, ut Res Basiliæ inchoata majoris esset ponderis; paratæque fuerant Navæ in Narbonensi Gallia apud Massiliam, quæ cum ex Græcia deportarent. ^b Item, Antonin. Sum. Hist. Tit. 22. cap. 11. Congregati Basileæ, post dissolutionem & iritationem factam Concilii per Eugenium non desistebant à prosecutione inepti, sed sollicitè invitabant Græcos Basileam ad Concilium id accedere. Ibid. Prævaluit tamen auctoritas Eugenii cum satisfactionibus plurimorum, ut ad presentiam suam se conferrent.

then

then the other, which was further off, excused himself to the messengers that were sent from the *Council* at *Basil*; and came to *Venice*,^c He and his *Brother* with him, besides the *Patriarch* of *Constantinople*, together with many other *Bishops*, and a *Train* of five *Hundred* followers. At *Venice* a they were honorably received; and from thence conveyed to *Ferrara*, whether the *Pope* had summoned his *New Council*, and was there ready to entertain their *Com-*

ing. CLVI. At the *Council* in *Ferrara* they had *XVII* *Sessions*; and at *FLORENCE* (to which place, by reason of the *Pestilence* in *Ferrara*, they were forced to remove) they had *IX*. In all these *Sessions* little or nothing else was done, but that they spent the whole time in disputing with the *Greek Bishops* about "the *Addition* of *FILIOQUE* to the *CREED*, and "the *Father* and the *SONNE*; wherein nevertheless not any thing was as yet concluded. In the mean while the *Greeks* were in great peril at home, to be over-ran and utterly spoiled by the *Turks*, who in the absence of the *Emperour*, had ^b taken a *Resolution* to besiege the *City* of *Constantinople*, being then already in great distress, and altogether unable to resist them, without speedy and present succour. Whereupon ^c Letters were sent to *Florence*, ^d to inform the *Emperour* in what *extream danger* they stood, and to press him unto a timely *union* with the *Pope* and the *Latin Church*, from whom they expected *help*, upon any terms. After all the former alterations there-fore about the *SYMBOLE*, and the *PROCESSION*,

^c Ibid. Imperator & frater ejus, cum Patriarchâ, Episcopis, & magno comitatu numero quingentorum Constantinopoli se moventes, Venetias applicaverunt. ^a Sabellic. loco cit. Foriscanus princeps eam honorificentissime excepit. Ex Venetiis Imperator Ferrarum processit, quò Pontifex ex Bononia se contulerat.

^b Phranza loca citat. Amurabis missis Copiis Constantinopoli oppugnare co-stituit.

^c Scripta Gregor. Scholasticæ inter Alia Synod. Flor.

^d Phranza, ubi supra. Mittunt Proci- ingentes exant Constantinopoli; quodque nulla alia salvis via superaret, quam ut ex natione factâ cum Latinis, auxilia, ab eis mittentur. Si enim non adesset adventitium subsidium (quò vis egredere superaxias) ne primum quidem Hostis impetum ferre poterant.

at

* Conc. Flor. S. II. at length there was upon the sudden, * an *abrupt*
 25. *Tunc Rutenus* Agreement ^a made in the *Council*, concerning those
 & *Mytelarensis ac-* *Two Points*, whereof they had so long disputed, and
cessere ad Pontificem, *Two more* besides, which were the *Two Points* of Pur-
dicantique Et; En gatory, and the *Primacy* ^b of the *Pope of Rome*. And
S venissimus Imperator these were the *Heads* whereof that sudden *union* con-
condescendit ad om- sisted, though * some of the *Greek Bishops* made their
nia, quacunque tua Protestations there against it, and it lasted not long.
mentando postulavit, But concerning the *Canon of Scripture* there was not a
 & *nos omnes fecimus* word spoken.
quicquid voluisti:
 NULLAQUE ALIA
 de CAUSA relatu
 voluimus, nisi ut Res
 quam CILISSIME absolvatur: & si qui erat Nobis dicendum, pretermisimus, quia Trivernis Pen-
 tione cito sunt solvatur. a Littere Unionis ab Eugenio promulgatae, in Conc. Flor. b Viz.
 Juxta Canones dicti Sanctorum & Sacram Scripturam & non aliter. Vide Conc. Flor. Sess. 25.
 versus finem. * Marc. Ephesus.

c Antonius in Sum. Hist. loco citato. Recitatis Litteris Eugeni-
 de unione, sub-
 jicit. In aliis Ritibus
 suis, cui non impor-
 tant Heresim (licet
 rationabiliores sint
 Ritibus Ecclesie Occi-
 dentalis seu Romane)
 Graeci fuerunt per-
 missi manere Sicut,
 quod celebrant in Fer-
 mentato: quod Bap-
 tizent in alia forma
 quam Nos, videlicet,
 Baptizetur Servus Dei
 N. in nomine Patris, &
 Filii & Spiritus Sancti, Amen. Item quod Ordinari in Sacris utantur Matrimonio contracto ante suscepio-
 nem ipsis ordinum Sacrorum. Item, quod nutriant Barbam. Item, qui a dent Sacramentum Eucha-
 ristiae SUB UTRAQUE SPECIE Omnibus, & Multa Alia.

CLVIII. While these matters were in doing, there
 a came certain Legates to the *Council* from the *Patri-* a Narratio Actis Syn-
 arch of *ARMENIA*, and having saluted both the *Pope* and the *Emperour*, (for in this order they are pla-
 ced in the *Acts* of this *Synod*,) they said; that *their* *Church* agreed with the *Church Catholick*, and that they
 would be willing to observe the *Decree* of the *Council*;
 for which they were very much commended; and
 when this was done, *they* and the *Greeks* together de-
 parted from *Florence*. Among the *Acts* of the *Synod*,
 there is an *INSTRUCTION* to the *ARMENIANS*,
 given them under the Name and Authority of *Pope*
Eugenius, and prescribing them the *SEVEN SA-*
CRAMENTS according to the *Rites* of the *Roman*
Church, with some *other things* thereunto annexed.
 This *INSTRUCTION* is * Dated in the Year M, * Decrerum Eugeni
 CCCC,XXXIX. X *Kalend. of December*. But the *Greeks* ^a *Pope 4. five Instru-*
 and the *Armenians* with them, were gone from *Flo-* ^b *ctio pro Armenis*
rence, *Five Moneths* before; for they made ^c an *end*, ^d *post Concil. Florent.*
 and departed in the Moneth of *July*. Which so much ^e *Datum Florentie in*
 poseth the *Author*, ^d who collected the *Sessions* of this ^f *publ. Sess. Synod. An-*
Council into a short *Summary*, that he knoweth not ^g *Don. 1439. 10 Ca-*
 how to reconcile the *one* to the *other*, but by saying, ^h *lend. Decemb. Anno*
 That either the *Greeks* and the *Armenians* tarried ⁱ *Pontif. Eug. 9.*
 longer (contrary to what he had said before,) or that ^j *Compend. Sess. Sy-*
 the *Synod* continued longer after they were gone, ^k *nod; Flor. apud Suri-*
 (whereof there are no *Acts* to be seen,) or at least, ^l *um & Binium. Legati*
 that some *other Synod* was held at *Florence*, (when ^m *Armenorum una cum*
this was ended) in the Moneth of *December*, at what ⁿ *Graecis Florentie dis-*
 time the *Decree* of the *Pope* is dated. Wherein *Euge-* ^o *cesserunt An. Don.*
 conciliatio, &c. d Apud Sarium & Binium in ultim. edit. Conciliorum. Post subscriptiones (&
 discessionem Graec. una cum Armenis) extat sub finem Epistola quedam Eugeni ^p *Et 30 Anno 1439. in*
 minorum et Graecorum cum Latinis in ita, quae hoc eodem Anno Mensi Decembri in quadam pub-
 lica Sessione Synodali Florentiae data & scripta habetur. Unde necessario colligitur, aut Graecos & Ar-
 menos huc usque Florentiae, permanisse; vel, quod probabilius est, eandem Synodum, post Graecorum &
 Armenorum, aliquot Sessionibus, (quarum Acta nulla extant,) continuatam; vel saltem aliam quan-
 dam, ab hac Oecumenica Synodo diversam, eodem Anno 1439. 10 Calend. Decem. (quo die scripta ha-
 betur praedicta Eugeni Synodica Epistola, celebratam fuisse.

nus (if his Decree be not rather counterfeit,) whatsoever he was pleas'd to say and to command besides, faith never a word, all the while, concerning the Canonical Books of Scripture, or in what number, one or other, they are to be received.

CLIX. In the large Tomes, and Editions of the Councils, which Crab, Surius, Nicolinus, the Vatican, and Binius, have set forth, there are in this Decree of

Pope Eugenius but Eight Articles; nor did all the Libraries, whereinto they could make search by themselves, or others, afford them any more: only Caranza, and out of him Longus Coriolanus have in their

Epitomes of the Councils given us Nine or Ten; (but in such an order and manner, as the Two last Articles given us in the larger Volumes, are by them omitted, and Three others substituted in their room) the Seventh

whereof (which is not at all found in the Tomes of the Councils neither) is an Extravagant concerning the Manichees; from the naming of whom, occasion is there pretended to be taken, of setting down the

Books that pertain both to the Old and New Testament, whereof a Catalogue is there likewise given us with all

the Six Apocryphal and debated Books in it, besides the Canonical, and all said to be written by the Holy Men

of God, as they were inspired by the Holy Ghost; and every one of them to be received by the Church.

CLX. And this (forsooth) is the Canon of the Oecumenical Council of Florence, that Canus and Becanus, and many others bring against us. For from Caranza they had it, and from no body else; who it

is most likely, had it from some Impostor or other, that made this Decree of his own head, when there was no Copy of the Council to be found, that had the like. Though if it were true, all this that Caranza ad-

^a Petrus Crab in prima sua Editione Plusquam Quingentas Bibliothecas perlustravit per varias regiones.

^b A Dominican Fri-er, and R. Marius Confessor in England, after she was Married to K. Philip of Spain.

^c Ubi habetur. Septimo, decretum unius cum Graecis, &c. in decreto Eugenii de Instructione Armenorum.

^d Sum. Caranza in decret. 7. Conc. Florent. unum atque eundem Deum V. & N. T. q. profitemur.

^e Eodem Spiritu inspiratione Sancti Dei homines loquuti sunt. Quorum Libros suscipit & veneratur Ecclesia qui Titulis sequentibus continentur Gen. Exod. &c. & textitur Catalogus laxior, qualis ab Augustino & Concilio Carthag. tertio allatus fuit.

^f Canus in loc. Theol. ubi supra.

^g Becanus in Manuali. Contr. ubi supra.

^h Sixt. Senen. lib. 8. har. 11. Alph. 2. Catalog. har. 1. c. 2.

ⁱ Andr. def. Fidei. Triad. 1. 3. Harlem. in Catal. libr. Canon. & mult. alii.

ded to it; yet in the same sense that St. Austin, and the Council of Carthage were interpreted before, may these words of the Epitome be taken here. But in Epitomes of Councils there ought not to be more, than is in the great and vast Volumes of the Councils themselves, where no such thing is to be seen in all the several Editions that have been printed of them. And as for the Council of Florence it self, the Story of it (which we have briefly and truly represented) hath made it manifest, that it cannot be rightly accounted to be a General or an Oecumenical Council, were it but in respect of the Latin Churches alone; whereof a great part remained at Basil, and acknowledged not either Eugenius or his Council at Florence. Indeed they were called thither, but when a none of them came, and the Greeks began to be troubled at it, the Pope said, that where

“He and the Emperour of the East, (without any notice taken of the Western Emperour) with his Patriarch were met together, there needed no more to make a General Council, for all Christen- dome met in Them; and no man believed otherwise.

But who can here believe the Pope? especially, when the Council at Basil b condemn'd that at Florence, for a Schismatical Synagogue, (as that at Florence did It) and with worse terms than those.

But whatsoever either of these Two Synods did, or whatever it was that Pope Eugenius decreed, certain it is, that neither the Greek, nor the Latin Church (before the Synod at Trent)

ever observed any such Decree, or received all the Books of Scripture that Caranza reciteth, as equally,

^a Acta in Concil. Florent. Proximè ante Sess. I. Praestitutum quatuor Mensium lapsum est tempus, & nec Basilicae quisquam nec aliquis alius Italus venit. Cumque à nobis aliud fieri non posset, res ipsa cogebat celebrari Synodum ad disputandum, absentibus etiam iis qui Synodo interesse debebant. Mirbat enim Pontifex, ubi Ego sum cum Imperatore & Patriarcha, ubi Christianorum omnium Synodus esse creditur.

^b Jac. Meyerus in Annalib. Flandr. lib. 16. Basileense & Florentinum adeo nihil concordiae habebat, ut utrumque alterum Schismaticum, Synagogamque Satana nominaret.

^a Chalcondilus l. 6. *Græci domum reverſi non amplius his que in Italia acta fuerant, ſtare Voluerunt. Verum Sententiam di- verſam tenentes, nobi- erant in Religionis n- g-ſio adhaerere Rom- nis.*

Anno Dom.

1445.

^b S. Antoninus in Sum. Hiſt. Tit. 27: c. 11. Sect. 1.

^c Joſ. Fran. Picus de fide & ordine cre- dendis Theor.

^d Canus loc. Theol. lib. 2. cap. 10 & 11. Arg. 3. Antoninus al- tis ſix Libros Sacros (ſive Canonice) eſſe ſuſcipiatur.

^e S. Antonin. Sum. hiſt. part. 1. Tit. 3. c. 4.

impr. Lugd. *Qui Liber (Eccleſiaſtica) quavis plenus ſit morali Sapientia, & idè ab Eccleſia re- ceptus ad LEGENDUM, non tamen AUTHENTICUS eſt ad PROBANDUM ea que veniunt in Con- ventionem FIDEI.* J. Ibid. c. 6. Sect. 12. *Et ſic in totum XXII ponunt Hebræi Libros Authenticos. Apocrypha appellantur Libros Sapientie, Eccleſiaſticum, Tob. Jud. & Maccab. Eccleſia tamen etiam APOCRYPHA recipit ad usum, utilem, & moralem, eſſe in conventionem Eorum que ſunt FIDEI non argenti ad arguendum.*

ſtrictly and properly Canonical. For the *Latins* (those that were of the chiefest name among them both then and after,) made no more account of any such *Decree* (if any such were,) then the *Greeks* did of the pretended *Union*; who ^a as soon as they were return'd, and got home to *Constantinople*, would stand to nothing, that their own sudden fear, and the *Popes* persuasions, had, for the time, brought them to in Italy.

CLXI. Among the *Latins* in this Age, that notwithstanding this pretended *Papal Decree* at the Council of *Florence*, were of no such mind, as they that follow the Council of *Trent* are now, first of all We have *ANTONINUS*; who knew, far better than *Caranza* did, what was done at *Florence*; where he was ^b present at divers of the Disputations there held between the *Greeks* and the *Latins*, and being afterwards made Archbishop of the same *Place*, was not long since *Sainted* by Pope *Adrian the Sixth*; which will make his Testimony the less lyable to their Exceptions that have so great an Estimation of him. And that He denieth those *Six Books* now debated to be any parts of the *Sacred and Canonical Scripture*, ^c *Franciscus Picus*, and ^d *Melchior Canus* are both forced to confess. For otherwhiles in particular he denieth ^e *Some* of them the Honour and Authority that the *Canonical Scriptures* have; and otherwhiles in general he denieth ^f as much to them *all*; acknowledging no more than *XXII Books* of the *Old Testament* to be *Authentick*, not onely by the Account of the *Hebrews*, but by the common judgment of the *Latin*

Church;

Church; for proof whereof ^a he produceth both *St. Jeroms Prologue*, which was then generally received, and the Testimonies as well of *Thomas Aquinas*, as of *Nicolas Lira*, who were then likewise in great account among them: and concludeth, That those Books, which are called *Apocryphal* may peradventure have the like Authority, that the Writings of other *holy Doctours* have, which be approved in the *Church*: But more than this he doth not attribute to them.

Scripturarum, ſed appellantur Apocrypha) faciunt de aliis Quinque Libris, ſcilicet, Sap. Ecl. Jud. Tob. & Maccab. qui in duos Libros diſtinctus eſt; unde & de his Quinque Libris dicit Hieronymus in Prol. ſuper Judith, quod Autoritas eorum ad roboranda illa, que in contentione veniunt, minus idonea judicatur. Et idem etiam dicit Thomas 2a. 2e. & Nicolaus Lira ſuper Tob. Scilicet quod iſti non ſunt tanta Autoritatis, quod ex diſtis eorum poſſit iſtacciter argumentari, in his que ſunt FIDEI, ſicut ex aliis Libris S. Scriptura. Unde forſe habent Autoritatem talem, quatenus habent DICTA S. DOCTORUM approbata ab Eccleſia.

CLXII. Contemporary to *Antoninus* was *ALPHONSUS TOSTATUS*, the Bishop of *Avila* in *Spain*, and the most Learned Person of all others that lived in this Age; so admired for his industry, and knowledge in all *Sciences*, but especially in the *Scriptures*, that since his time no man ever had a greater *Elogie* than He, being usually stiled ^b *The Wonder and Astonishment of the World*. The Testimony of this Great Author is yielded to us both by ^c *Canus* and ^d *Serarius*; But because there is none that setteth forth our *Doctrine* in this Controversie more fully than he doth, we desire that he may be heard at large. For in divers places of his Commentaries he rejecteth the *Six debated Books* from being either *Authentick* or *Canonical Scripture*, or sufficient to prove any Article of our *Faith*; ^e acknowledging that the *Church* in his time did not command them to be regularly received; nor condemn any man of *Disobedi-*

^a Idem Sum. Theol. 2. part. 3. Tit. 18. c. 6. Sect. 11. Hebræi Secundum Hieronymum in Prol. Gal. Librorum P. 7. quatuor faciunt Partes. Et Primam appellant 12gos. Siveam Prophetarum Hieronymus quæ; Quartas, (quæ tamen non parte iſſe Hebræi in Canon. S.

Anno Dom. 1450.

^b Mariana in Hiſt. Hiſp. Elogium Toſtati, hic Senor eſt ſtanti qui ſubtile diſponit Canone.

^c Canus loc. Theol. lib. 2. cap. 10. & 11. Arg. 3. Alph. Toſtatus hoc ſex Libros Sacros ſive Canonice eſſe iſtellar.

^d Serar. Prol. 3. in Tob. & preloq. 3. in Maccab.

^e Toſtat. preſar. in S. Matth. q. 1. Con- tentionibus iſta communis eſt, quod computantur Omnes Libri, quotquot Eccleſia legit & ſuſcipit, capereque Ordinis vel Canonis ſunt. Quæſt. 2. Alii ſunt Libri, qui licet ab Eccleſia conentur, Canone tamen non ponuntur, quia non adhibet illis Eccleſia hanc fidem; nec jubet illos REGULARITER legi: nec rectè, & non RECIPIENTES non judicat inobedientes aut infideles.

ence

a Ibid. Hoc autem *ence and infidelity* (as the Church of Rome doth *now*,) that received them not into equal Authority and Veneration with the rest of the Scriptures. And to this purpose he giveth *a* Two Reasons; *First*, because the Church is not only uncertain who be the Authors of these Books, but knoweth not neither, whether they were written by the dictate and inspiration of the Holy Ghost; which taketh away the Authority of the Canon from them. *b* Secondly, because the Church is no less uncertain, whether there be not somewhat mingled with these Books by Hereticks, and more added to them than the first Writers of them ever intended. Whereupon he concludeth, *c* That the Church receiveth and permitteth them to be read, (as our Church now doth,) for many devout passages in them, but obligeth no man necessarily to believe that which is therein contained; because they are not of sufficient force to prove any thing that shall be contested in our Religion by us against Jews, or Hereticks. Moreover, he distinguisheth (as the Ancient Fathers did *d* before) between *Two* sorts of Apocryphal Books; *e* whereof Some are so called, *a* Ibid. Tales autem Libros Ecclesia recipit, permittens eos singulis fidelibus legere; ipsa quoque in Cistis suis illos legit propter multa devota que in illis habentur. Neminem tamen OBLIGAT ad NECESSARIO credendum id quod ibi habetur; sicut est de Libris SAP. ECCL. MACCAB. JUD. & TOBIÆ. Ipsi enim licet à Christianis recipiantur, & probatio ex eis sumpta sit aliquantulum effica; quia Ecclesia illos Libros tenet, & contra Hereticos tamen, aut Hæreticos, ad probandum ea, que in dubium veniunt, non sunt efficaes. *d* Num. *e* Tostat. ibid. quæst. 3. Libri dicuntur APOCRYPHI dupliciter. uno modo, quia non constat de eorum Scripturibus an Sp. S. dictante scripserint, & etiam non constat de omnibus que in iis habentur an vera sint; Non est tamen in eis aliquid, quod manifeste falsum sit, vel quod valde suspectum sit de falsitate. Alio modo dicuntur Libri Apocryphi, de quorum Auctoribus non constat, an à Deo sint inspirati, & insuper multa, que habentur in eis, vel sunt manifeste falsa, vel de errore valde suspecta, accipiendo primo modo Libros Apocryphos, Scriptura non ponit illos in CANONE Librorum suorum, ita ut debeat illis fides de necessitate adhiberi, permittit tamen volentibus legere, quod legitur, quia non videtur inde sequi aliquid inconveniens; ipsa quoque Ecclesia illos legit. accipiendo secundo modo Apocryphos Libros, non solum Ecclesia non ponit illos in Canonem, imo nec aliquo modo ponit eos cum Libris suis nec legit, nec legendis favet. Primo modo sunt Apocryphi Libri quidam, qui ponuntur EXTRA CANONEM P. T. computantur tamen inter Libros S. Scripturæ, scilicet, Liber Sapientie, & Ecclesiasticus, & Judith, & Tobias, & Libri Maccæeorum: de Auctoribus enim horum non constat Ecclesie, an Sp. S. dictante scripserint, non tamen reperit in eis aliquid falsum, aut valde suspectum de falsitate, sed potius in eis est doctrina copiosa, sancta, & devota, ideo Ecclesia legit illos, & computat inter Libros suos. Sic dicit Hieronymus in Prol. super Judith, quod Liber Judith, qui est de Apocryphis, &c.

because

because it is not known for certain, either *Who* wrote them, or by *what Spirit* they were written, or whether all things, that are contained in them, be undoubtedly true; *Others*, that besides all these *uncertainties* have many things in them either *manifestly false*, or *shrewdly Suspected* so to be. Both which *Sorts of Books* being excluded from the Canon of Scripture, the Church permitteth the *One* to be Read, but giveth not the like liberty for the *Other*. And among those that are thus permitted, and yet not received into the Canon, he reckoneth expressly the *Six Apocryphal Books*, which since his time the *Pope* and a few *Bishops* at *Trent* have commanded, upon peril of their *Curse* and *Damnation*, to be *Canonical*, and so to be received, in despite of all Churches, and all *People*, before and after them, in the World.

CLXIII. Yet this is not the only place, wherein this Great and Eminent Writer declareth the common Voice of the Catholick Church to be against them. For elsewhere his Sayings are as clear to the same purpose. *a* As where he denieth any of those Apocryphal Books, (though they be written, and read together with the other Books of the Bible,) to be received by the Church into the like Authority with those that are Authenticall and Canonical. Whatsoever therefore may be objected out of his *b* Commentary upon *S. Jerome's Prologue to Paulinus*, concerning the Reception of these Books into the Church, cannot be otherwise understood, then of such a Reception, that took them only into the Bible, to be Read among Christians (which was *c* more than the

a Idem in Enchiridion. præfat. in lib. Paralip. q. 7. Nihil tamen istorum Librorum APOCRYPHORUM, inter alios Libros Biblicæ & legitur in Ecclesiæ. (cum sit scriptus) tantæ auctoritatis est, ut ex eo Ecclesiæ arguat ad probandum aliquam veritatem; & quantum ad hoc NON RECIPIT eos. Et de hoc intelligitur quod dicit

hic Hieronymus, scilicet, APOCRYPHA NESCIT ECCLESIA. Et illa hæretici minus quam Libri CANONICI & AUTHENTICI. *b* Idem Comment. in Prol. Gal. Nos tamen Ecclesiæ asserunt inter Libros Authenticos illos scripturæ. atque in Ecclesiæ hæreticis temporibus legimus, &c. *c* Ibid. q. 28. Librum Ecclesiasticum quoniam Judæi nunquam habuerunt in Canonem Scripturæ, Ecclesiæ tamen SUSCIPIIT atque LEGIT.

Hobbes,

Hebrews would allow them,) as usually they were, both in their *private Studies*, and in their *publick Offices*; which is an *honour* that we deny them not.

Anno Dom. CLXIV. After *Antoninus* and *Tostatus*, there lived in this Age *DENTS* the *CARTHUSIAN*, a Voluminous Writer upon the whole *Bible*, and a person in such great Reputation with Pope *Eugenius* the IV. (in whose Name the pretended *Decree* at *Florence*

is published,) that he esteemed him ^a as one of the *best Sons* which the *Church* then had. Who in this particular, never learn'd any other Doctrine of his *Mother*, than ^b that there were but *XXII Books* of the *OLD Testament*. For when he beginneth to speak of ^c *Ecclesiastics*, of the Book ^d of *Tobit*, of the ^e *Maccabees*, of *Judith*, and the Histories of ^f *Susanna*, *Bel* and the *Dragon*, he forewarneth his Readers, and telleth us exprefly, "That they are not to be computed among the *Canonical Scriptures*, and that the *Church* doth not receive them to prove any *Article of Faith* by them. Which is abundantly enough to have been said for this *Century*."

^a Vita Pauli 2. in 8. Tom. Concil. apud Bin. Florent. c. 1. ^b Dionysius Carthusianus, tot excellentium Librorum Auctori, de quo illud Testimonium protulit Eugenius, Letetur Mater Ecclesia, que talis habet filium. ^c Dion Carthuf. præf. in Genes. art. 4. Sic ut in prologo super Libros Regum Sanctus ait Hieronymus, XXII sunt Libri V.T. ^d Idem Prolog. in Ecclesiasticum. Liber iste non est de Canone, id est, inter Scripturas Canonicas non est computandus. ^e Idem Prolog. in Tobit. Liber iste non computatur inter Scripturas Canonicas—propter quod eum recipit Mater Ecclesia, & legendum instituit, non ad confirmationem Dogmatum, atque probationem Credendorum, sed ad morum informationem. ^f Idem in Maccab. cap. 1. Non est autem hic Liber in Canone, tamen ab Ecclesia tanquam verus receptus est. ^g Idem in Dan. 13. Verum est autem quod hæc duo Capitula non pertinent ad Scripturam Canonicam, sicut nec Tobias, nec Judith, &c.

CHAP.

CHAP. XVII.

The Testimonies of the Ecclesiastical Writers in the Sixteenth Century.

CLXV. IN the beginning of this Age *FRANCIS XIMENIUS* the Cardinal and Archbishop of *Toledo* in *Spain*, a man very famous to all posterity, founded the *University of Complutum*, now called *Alcala*, and set forth that great and useful edition of the *Bible*, in many volumes, and in divers languages, which from that place where so much industry and pains, together with so much [†] time, ^{*} Cost and charges, was spent about it, hath ever since carried the Name of *Biblia Complutensis*. In this work he had the assistance of that whole *University*, besides the Advice and Care of many other the best learned men abroad; and in the Preface to the Reader there is a special Admonition given, ^a That the Books of *Tobit*, *Judith*, *Wisdom*, *Ecclesiasticus*, and the *Maccabees*, with the *Additions to Esther* and *Daniel*, which be there set forth in *Greek* only, are no *Canonical Scripture*. In the reciting of which Admonition Frier ^b *Sixtus Senensis* is not so honest, as he should be, when he restrains that to the *Hebrew Canon* only, which Cardinal *Ximenius* extended to the *Christian Account* and all; whereunto he addeth, (more then the *Frier* doth, that the *Church* received not those *Books* for *Confirming* the

An. Dom.
1502.

[†] Duravit ab Anno 1502. Annos continuos plus minus XV hæc Cura.

^{*} Ad summam quinquaginta Millium, et amplius, Aurorum. Ita Alvar. Gomezius in vita Ximenii.

^a Fr. Ximenius in Bibl. Complut. præf. ad Lectorem verbo Libri EXTRA CANONEM, quos Ecclesiasticos ad edificationem Populi, quæ ad Auctoritatem Ecclesiasticam dogmatum confirmanda recipi,

Græcam tantum habent Scripturam, sed cum duplici interpretatione. ^b Sixt. Senens. Bibl. lib. 4. verbo Fran. Ximen. Sect. 2. Libri vero qui EXTRA CANONEM sunt Hebræorum, quos Ecclesia ad edificationem legit, Græcam tantum habent Scripturam, &c.

C c

Authority

Authority of any her fundamental Points in Religion, though for the edifying of the People she ordered them to be Read. This Bible, and this Preface to it, was published by the Authority and consent of Pope Leo the Xth. (to whom the whole work was dedicated,) for as yet Rome it self had not received these Apocryphal Books into the Canon.

Ex motu proprio, & a. nra Scientia Opus co. nro. p. nro. & c. Leo Decimus.

Anno Dom.

1506.

* Num.

b Praefat. in Biblia Basilee edita cum Glossis Ordinaria & interlineari An. 1506. Quoniam sunt multi, qui ex eo, quod non certam operam dant s. Scripturae, existimant Omnes Libros qui in Bibl. continentur, PARI VENERATIONE esse reverendos, nescientes distinguere inter Libros Canonicos et Non Canonicos (quos Hebraei inter Apocrypha computant.) unde sepe eorum doctis Ridiculi videntur — & circa distinctionem et distincte numerationem, primo Libros Canonicos, et postea Non-Canonicos; inter quos tantum distat, quantum inter CERTUM et DUBIUM. Nam Canonici sunt confessi Sp. Sancto dictante. Non Canonici autem, sive Apocryphi, nescitur quo tempore, quibusve Auctoribus sint editi. — At Libri Canonici tantae sunt Auctoritatis, quod quicquid ibi continetur, verum tenet firmiter et indiscuss.

CLXVI. About this time it was, that they printed the Vulgar Bible with Lira's Commentary, and the Ordinary Glosse, at Basil; whereunto He that then made THE PREFACE (* before mentioned,) b set as great a difference between the XXII Books that we have from the Old Canon, and the VI, (or IX,) that are now put into the New, as there is between Things certain, and dubious. And he taxeth them not only with indiligence and ignorance, but with folly also, that think all the Books they see Printed together in the Common volume of the Bible, to be of a like, or an equal Veneration. The Censure concerns them that made, and them that follow the Trent Canon, upon whom it is here laid, before hand, take it off again as they can.

Anno Dom.

1510.

* Bellar. de Scrip. Vir ingenio et doctrina maxime. a Joh. Picus comes Mirandul. de ordine credendi. Theorem. s. Firmiter tamen habendam credo Sententia Hieronymi, cujus auctoritas me movit. — Ex Dyonisio epus Testimonium ab ECCLESIA pro Sacrificiis habetur.

CLXVII. Now also lived JOHANNES PICUS, the great * learned COUNT of MIRANDULA, who in this matter a adhered firmly to "S. Jerom; whereunto he addeth the Advice of Athanasius, Damascen, Gregory Nazianzen, and Amphilochius, all of them being our witnesses before.

CLXVIII.

CLXVIII. To him we may joyn JACOBUS FABER STAPULENSIS, a Doctor in the University of Paris, at this time bearing a great Name and Reputation in the World; who, as earnest as otherwhiles he was to keep up the credit of these Books, yet he acknowledged nevertheless, "that they are not within the Canon nor in that Supreme Authority with the Church, wherein the Other Books of the Scripture are; and therefore numbeth them among the Books of Hermes's Pastor, and the Prophecy of Henoch, being all Apocryphall though none of the worst and most rejected Sort of writings which bear that Name.

CLXIX. It was at this time, when JODOCUS CLICHTOVEUS, a Sorbonist, and a Canon of the Church at Chartres, wrote his Commentary upon Damascen; wherein he b excludeth all these controverted Books from being numbred among the Canonical Scriptures; and bringing St. Hierom's Testimony to assert his own, together with the Writings of Damascen, that these Books were of less Authority and weight in the Church, then the XXII Books of the Ancient Testament.

CLXX. Then likewise did LUDOVICUS VIVES (one of the most learned men that these times had) write his Commentaries upon Saint Augustin's Books de Civit. dei: Wherein, c (besides the Third and Fourth Book of Esdras,) he rejecteth

Anno Dom. 1515.

Jacob. Faber Stapul. praef. in Libr. Trium veterum & Virg. Spiritual. Ecco gerendo commisit Hieronymus P. s. Hieron. libro Sapientiae, ecclesiasticae, & Tobiae, eandem videtur auctoritatem quia eandem continent ad edificationem pietatis certum, sed & canones nominat Apocryphos, quia de CANONE NON SUNT, & in PRIMA SUPREMAQUE Ecclesiae AUTORITATE. In alia tamen Apocryphorum plane damnandorum non sunt; sicut nec Libr. Henoch, sed in prima Apocryphorum Nota, & laudabilissima post S. Eloquia significatio.

Anno Dom. 1520.

Jod. Clichtov. in Damascen. l. 4. c. 13. Et non modo hi duo Libri (Sapientia, & Ecclesiasticus,) non numerati sunt in CANONE Sacrorum Librorum; sed etiam Tobias, Judith, & Libri Maccabaeorum, a Numero Canonico Voluminum V. T. sunt exclusi quemadmodum testatur Hieronymus. — Itaque hi Libri quod minoris habebantur Auctoritatis & ponderis, quam ille XXII Libri V. T. in Litera explicati, non ponbantur in Arca, sed Distacat CANONICI LIBRI.

C c 2

the

the Histories of *Susanna* and *Bel*, as *Apocryphal* Scriptures; and so did *S. Augustin* before. The Books of *Tobit*, and *Judith* are * elsewhere in no greater credit with him: Of *Wisdom* and *Ecclesiasticks*, he says enough to exclude them from the *Canon*; for ^a of the *One* he makes *Philo* to be the Author, who lived in the time of the *Apostles*; and ^b of the *Other* *Sirach's Son*, who lived in the time of *Ptolemy*, above 100 years after all the *Prophets* were dead. And ^c of the *Maccabees* he is uncertain, whether *Josephus* be the father of them, or no; which he could never have said, if he had believed them to be *Canonical*.

* Idem de tradendis Discipl. lib. 5. *Tobit*, & *Judith* Apocryphi.

^a Idem, in *S. Aug. de Civ. Dei*, lib. 17. c. 20. *Hic Liber (Sapientie) creditur Philonis Judaei Alexandrini, qui vixit temporibus Apostolorum.*

^b Ibid. *Hunc Librum (Ecclesiastici) fecit*

Jesus filius Sirach tempore Ptolemai Regis Aegypti. c Idem in eund. lib. 18. c. 26. Maccab. lib. 1. Hebraice lectus est ab Hieronymo, alter Graece tantum. Idem adversus Pelag. Josephum nominat Maccab. historiam Scriptorem. NESCIO an Auctorem significet horum duorum voluminum Maccab. histor. quam inter sacra habemus.

Anno Dom. CLXXI. Of the same mind and belief was **FR. GEORGIUS** the *Venetian* Minorite, and a famous writer in his time; who in his *Harmony of the World*, ^a decludeth all those Books from the *Canon*, that have no place among the *XXIII* Books of the *Old Testament*. And though the ^c *Master* of the *Palace* at *Rome* be highly displeas'd with him, and hath lately commanded his *Book* to be purg'd, yet he held *Tobit* to be no *Authentick part* of *Scripture*.

^d Fr. Geor. ven. in *Harm. Mund. Cant.* 3. Tom. 8. Mod. 12. *Concent.* 1. *Nec tam recepta in Sacro CANONE, neq; inserta numero XXIII Librorum vite, nisi colligata, & approbata, &c.* e Joh. Maria *Indice Rom. Liber. expurgand. Georgius in Problemat. asserit, Librum Tobitae non habere certum Auctorem, & NON ESSE IN CANONE BIBLAE.*

Anno Dom. CLXXII. **ERASMUS** was now in great reputation with all men, (but the *Monks* that hated him.) for the excellency of his Spirit, and the perfect knowledge that he had in all kind of Learning. And so much was given ^a to his skill and judgement in the *Scriptures*, that few or none were thought that way to be comparable to him. In his *Explication* of

Sistolet in *Epist. ad Erasum.* *Nihil mihi moram probari potest, quod ad literas Sacras pertinet, sed non antea tibi probatum fuerit.*

the

the *Apostles Creed* and the *Decalogue*, * he propofeth this Question about the Number of *Canonical Books*; "and answereth, that *Ruffin* (under the name of " *S. Cyprian*) had given the best resolution to it; "That to the *Old Testament* belonged the *Five Books* * "of *Moses*, *Josuah*, *Judges*, and the *Rest* that we "number; concluding that the *Ancient Fathers* ad- "mitted no more, of whose *Authority* it was not law- "full for any man to doubt. Of the *Other Books* that "were afterwards received into *Ecclesiastical Use* " (naming all those that we accept to be *Apocry- phal*, as *Ruffinus* and the *Old writers* did,) he is "Uncertain, what manner of *Authority* they have; "but addeth, ^a That the *Canonical Scriptures* are so "called, which without any *Controversie* all men ac- "knowledge to have been written by the *Inspiration* "of *God*. And ^b in his *Scholies* upon *Saint Jerome's* *Preface* to the *Prophet Daniel*, he maketh a wonder at it, that such *Stories as Bel and the Dragon* is, should be publickly read in the *Church*; which he would never have done, nor found any fault with it at all, if that *Scripture* had in his time been believed to be *Canonical*. But for the Reception of these Books to be Read in the *Church*, it is his Admonition to call them that study the *Scriptures*, "to consider well, how far, "and into what degree of *Authority* the *Church* had

* *Erasin. in Expl. Symb. Apost. & Decal. Catech. 4. No- men Scripture Canonice quot volumina complectitur? Resp. Istud expedire docuit S. Cyprianus (Ruffinus) in V. T. constituit Pentateuchus Moses; His accedunt duo, Jesu Nave, Judith & Ruth; post hos quatuor Libri Regum, qui s Hebraei duos tantum faciunt; preterea Liber Paralip. ad duo priores Libri Esdrae, quos Hebraei pro uno numerant: nam tertius & quartus inter Apocrypha constituitur. Succedunt quatuor Prophetarum libri 12. Proph. minorum Liber unus; Ad haec Job, Psalmi, Solomonis Libri tres; Inter haec Numerum constitit Priscorum Auctoritas P. T. volumina, de quorum fide nefas esse dubitare. Nunc vero receptus est in usum ECCLESIASTICUM & Sapientie, quem quidam suspicantur esse Philonis Judaei. & alius qui dicitur Ecclesiasticus, quem putant esse Jesu filii Sirach. Receptus est & Liber Tob. & Jud. &c. quos Hebraei non habent. Sed Hieronymus testatur se viderisse ex editione Theodotionis. Ceterum an Ecclesia receperit hos Libros eadem Auctoritate, qua ceteros, novit Ecclesiae Spiritus. a Ibid. Canonice appellant Scripturam, quae circa controversiam afflatu S. Spiritus prodita est. b Idem in Schol. super praefat. Hieron. in Dian. Mirum quod Hieronymus verum jugulat, id nunc passim legitur & canitur in Temp. is, in quo nullo delictu legitimus de Bel & Dracone, quam ille non certius est appellare fabulam nec addituras, nisi certius fuisse, ne bona voluminis partem intrinsece videtur: sed apud quos tandem? apud imperitos, inquit ipsi. Tunc plus vult confutendo multitudine imperitorum, quam hominis eruditae pudicitiam. c Idem, Epist. ad divin. literarum studiosos, praefixa Tom. 4. Oper. Hier. Magni certe refert, quid quo Antiquo Evangelio Ecclesia. ut enim PAREM tribuat AUCTORITATEM Hebraeorum voluminibus, & quatuor Evangelio; certe non vult IDEM ESSE PONDUS Judit, Tobit, et Sapientiae Libris, quod Moses Pentateucha.*

“ so received them ; For she intended not to give the
 “ Same weight of Authority and honour to the Books of
 “ Tobit, Judith, and Wisdom, which is given to the Five
 “ Books of Moses or the Four Evangelists. But maketh
 a great difference between them; though it hath
 pleased the late Congregation at Trent, to make them
 all alike and equal, and to give no more Authority and
 Honor to the One, then they do to the Other: wherein
 they had neither Father, nor, any other good Writer
 to go before them. And it is remarkable here, that in
 Erasmus his time, who had so many Corrivals both
 envious of his glory, and desirous of his ruine, yet
 there was not one among them all, (not Sutor and
 Bedda, nor any Doctors of Spain or Italy, nor the Sor-
 bonists themselves, who Censured divres other of his
 Writings,) that found any fault with him for all these,
 which he had published concerning the Difference be-
 twixt the Canonical, and Apocryphal or Ecclesiastical
 Scriptures.

Anno Dom.

1534.

a Thom. Stroz. in
 Epist. dedic. ante
 Commentar. Cajeta-
 ni in Parab. Solom.
 Ad quem velut com-
 mune Oraculum, seu
 pro Sacr. literarum
 involucris, seu pro ca-
 sibus Consistentia fere
 pro altioribus Theolo-
 gie Mysteris, ac dis-
 ficillimis Questionibus
 confugere solebamus.
 b Eusegen de Cer-
 titu. gratia. c. 9. Mag-
 nus iste Cardinalis tan-
 te nobis auctoritatis esse debet, ac si magnum Scriptorum numerum proferremus in medium. c Cajetan.

CLXXIII. Cardinal CAJETAN was at this time
 the common a Oracle, to whom most of the Divines
 in the Church of Rome had recourse, for their better
 resolution in any difficult or doubtfull Question,
 that occurred about the Scriptures, and the publick
 doctrine of the Schools: So that his Testimony will
 involve many more, and be of as good authority, as
 if we should now produce b a great Number of
 witnesses for us together. And in this particular
 Question he declareth himself (oftner then once)
 to be formally for us. Somewhat he had said to that
 purpose in his c Commentaries upon Thomas Aquinas;
 but afterwards in his Commentaries upon the Bible
 (which he wrote at Rome) he spake more cleerly.

For first in general, he a giveth us this as a Rule
 of the Church, “ That what Books were Canonical,
 “ or not Canonical, to S. Jerom, the same ought either
 “ way to be so with us: And b that the whole Latin
 “ Church is herein very much obliged to S. Jerom,
 “ who by severing the Canonical Books of Scripture
 “ from those that are not Canonical, hath freed us
 “ from the Reproach of the Hebrews, that otherwise
 “ might say, we had forged a New Canon of our own,
 “ which the Old Church never knew. And then in
 particular, telleth Pope Clement the VIIth, whose ap-
 probation he had, c “ that for this reason he would
 “ let pass the Apocryphal Books, and spend no time in
 “ writing any Commentaries upon them, a for that
 “ Judith, and Tobit, and the Maccabees, together
 “ with the Books of Wisdom, Ecclesiasticus, and the
 “ Rest of Esther, are all excluded from the Canon,
 “ as f being insufficient to prove any Matter of Faith,
 “ though they may be used and read, as profitable
 “ and Regular Books for the Edifying of the People. In
 “ which sense, and with which g Distinction (as he
 “ there concludeth) both S. Augustin and the Coun-
 “ cil of Carthage are to be taken, to reconcile them
 “ with S. Jerom, and the Council of Laodicca, before
 produced. Whereby it is evident, that in the days
 of Cardinal Cajetan (which was but Ten years before
 the Council began at Trent,) all this went for good

ales OMNES in unum volumen coegi, omnis reliquis a Hieronymo inter Apocrypha supputatis. e Ibid. Comment. in ult. cap. Esther. Et hoc loco terminamus Commentaria Librorum historiarum VII. Non reliqui, videlicet Judith, Tobie, & Maccabeorum Libri a B. Hieronymo extra Canonicos Libros supputantur, & inter APOCRYPHA locantur, cum Libro Sapientie, et Ecclesiastico. e Ibid. Sex se-
 Septem sequentia Capitula sunt Apocrypha; et propterea non exponemus illa. f Ibid. Non sunt hi Libri
 Canonicis, hoc est, non sunt Regulares ad firmandum ea que sunt FIDEI: possunt tamen dici Canonicis, hoc
 est, Regulares ad edificationem fidelium. g Ibid. Non turbetis Novitiae, si alicubi repereris Libros
 istos inter Canonicos supputari, vel in sacris Conciliis, vel in sacris traditionibus. Nam ad Hieronymi librorum
 reducenda sunt tam verba Conciliorum, quam Doctorem, Ec. ut supra. Cum hac enim distinctione
 discernere poteris et dicta Augustini in 20 de Doctr. chr. scriptaque in Concilio Carthag. e
 Laodic.

a Bellarm. de Script. Eccl. Cajetanus vir fuit summi ingenii, nec minoris pietatis. Soto in 4m. dist. 5. quæst. unica art. 2. Excellentissimè catholici. Perre. in 1 Cap. Gen. Vir de Mysteriis fidei bene festiens, et de Theologia optime meritus. & in cap. 19. vir admirandè Catholicus. Sixt. Scen. l. 3. Bibl. Incomp. talibus Theologus, et inter Doctissimos suis seculi Emendatissimus.

b Cajetan. in Ecclesiast. c. 12. ad fin. Et sic finitur Ecclesiasticus cum omnibus Salomonis et Sap. libris, Salomonis quidem. Reliquos autem qui vocantur Libri Sapientiales, quoniam Hieronymus EXTRA CANONICOS ad auctoritatem FIDEI supputat, omittendos Duximus, ad Prophetarum Oracula properantes, Rome die 23 Junii, Anno 1534. c Orator, qui cum post mortem laudavit. d Etiam ad carpendum promptus. Camus loc. theol. lib. 2. c. 11. e Banez Tom. 2. q. 92. art. 3. Corde pot. se dici de istis, quod de Grecis insultantibus Heciori jam mortuo dixit Homerus, Quod Leonis mortuo etiam lepores et Canes i. s. l. ant.

An. Dom.

CLXXVIII. But for Catharin's opposition and heat against him, which brake forth not long after his death, (it was presently abated by another learned a DOCTOR of his own Order, and one of Catharin's great friends, (much loved, and much honoured by him; who both reprehended and derided that new opinion, which Catharin first began to set out against Cajetan, and all the Doctors of the Church before him. For Catharin had nothing b herein to shew or produce for himself, but the pretended and uncertain Authorities of Three Popes; who

1535.
a Anonym. apud Catharin. adversus Catharin. pag. 48 & 72. Edit. 1. De Libris autem Tobie, Judith, Sapientie, Ecclesiastici et Maccabeorum cum amico meo illo, et Fratrem mihi in Christo honorando, qui me ad INDOCTAM DERISIT, quod HOS LIBROS in CANONE ECCLIE. St. esse professus fuit, libenter habeo Sermorem. b Catharin. lib. p. 39. Edit. 2. Esi enim alii aliter opinati sunt, non opinor huiusmodi hominum auctoritatem Pontificum decretis preferri. Patet enim in decretis Innocentii, Gelasii, et Eugenii in Concilio Florentino, hos Libros in Canone computari, et in eodem ordine, cum reliquis Scripturis Sanctis. Mitto Conc. illud Car. 3.

to make the best of them which can be made, will never make up a Church, and to whose decrees, as likewise to the Canon of the Council at Carthage, we have already given a full and sufficient account.

CLXXV. About the same time JOHN DRIEDO, Anno Dom. 1535. a Professor of Divinity at Lovain, was employed to write against Luther; and yet in his Book a of Ecclesiastical Scriptures, which he dedicated to the King of Portugal, first he acknowledgeth, b That the Histories of Judith and Tobit, &c. were not numbered in the time of the Old Testament among the Canonical Books of Scripture, but some of them accounted Apocryphal, as the writings of unknown Authors, and other some no true Histories at all; And Secondly, he confesseth, That under the New Testament the Christian Church hath not received these Books into the same equal, or like Authority with the Canonical Scriptures. Which is a pregnant Testimony against the Council of Trent, that will follow by and by.

a Miraus de Script. Secul. 16. Editid & de Ecclesiast. Dogm. & Scripturis Libris quatuor Canonis voluminibus asserendis apprimè utiles.

b Driedo de Eccl. Scrip. & Dogm. l. 1. d. 4. ad difficult. 2. Hieronymus in Prolog. Libros Judith & Tob. inter Apocrypha numerat quos tamen in Prolog. super Judie & Tob. dicit apud Hebr. inter Hagiographa numerari, & nihilominus de CANONE S. Litrarum esse SEPARATOS. Ad hanc difficultatem si non placeat mendosum esse Codicem) dicemus duplicia esse apud Hebr. Hagiographa, sicut & diximus duplicia esse Apocrypha Hagiogr. 1. Sanctorum Scripta quedam sunt, quorum auctoritas idonea est ad corroborandum ea, que sunt FIDEI: Hujus generis sunt Hagiogr. in CANONE BIBLIE. Alia verò sunt Hagiogr. quorum auctoritas ad assertiones FIDEI corroborandas non est idonea, quævis habeantur vera & Sancta sicut habentur Hieronymi & Augustini Scripta, que vocantur Hagiographa (1. Sancta vel Sanctorum Scripta) Et hujus generis apud Hebr. sunt Historie Judith, & Tobie, etiam Ecclesiasticus, & Maccab. primus: quos sanè Libros quævis habeant & legant, non tamen inter Canonicos Libros connumerant, sed inter Apocrypha, non quod falsi sint, sed quod tales sint, quorum occulta origo non claruit toti eorum Synagoga; 3m. autem 4m. Edit. 2m. Maccab. trium puerorum Hymnum Susanna, ac Belis Draconisque historias, aut non habent, aut prosus rejiciunt, & confictas tradunt. — Ecclesia tamen Christiana propter Auctoritatem veterum quorundam Sanctorum, qui leguntur usi fuisse testimonis ex huiusmodi Historiis, easdem pia fide legit & non PRORSUS rejicit, nec contemnit, tamen non PARI AUCTORITATE recipiat illos Libros cum SCRIPTURIS CANONICIS.

CLXXVI. Not long before this Council met, Anno Dom. 1540. JOHN FERUS, a very learned man, and a most diligent Preacher, set forth his Book, which he intitled, The Examination of those that were to be Ordain'd

for the Sacred Ministry of the Church; and howsoever in after times the *Master-Inquisitor* put his Works into their *Expurgatory Index*, yet while he lived, and had the general approbation of all sorts of men both for life and learning, there was no exception made against him. ^a In *this Book* he instructeth his Scholars, as a known and ordinary account which they were to give of *their faith* in those days, That besides the XXVIII Canonical Books of Scripture, (to furnish which number they reckoned either Book of *Samuel*, the *Kings* and the *Chronicles*, with *Ruth*, *Nehem.* and the *Lamentations*, apart by themselves,) there were IX Apocryphal. Which Nine of old time were not publicly Read in the Church, nor was any man press'd with their Authority.

^a Ferus in Examine Ordinand. Sunt autem hi Libri Apocryphi, 3 & 4. Esd. Tobias, Judith, Liber Sapientie, Ecclesiasticus, Baruch, & Machabeorum Libri duo. Omnes alii dicuntur Canonici, quia sunt irrefutabilis auctoritatis etiam apud Judaeos. Omnes igitur Libri V. T. numero sunt XXXVII, hoc est, CANONICORUM XXVIII APOCRYPHORUM IX. Olim vero in Ecclesia Apocryphi publice non recitabantur, nec quisquam auctoritate eorum premebatur; sed domi quidem & privatim pro suo cuiusque animo fas erat illos legere.

An. Dom. CLXXVII. Lastly, the Several Translations of 1541. & 1545. the BIBLE, set forth at these times with special Prefaces before them; made as well by *Santes Pagninus* the Dominican at Lyons, by *Antonius Braciolus* in Italy, and by the *Authour* of *Birkman's* Edition at Antwerp, as by *Robert Stephen* in the Edition of *Vatablus* at Paris; every one declaring the *Distinction*, that was then commonly known and receiv'd; between the *Canonical* and the *Apocryphal Books* of Scripture; all these (being join'd with the former *Authors* whom we have produced in all Ages) are most evident and sufficient witnesses, that neither We in the Church of England, nor the Protestant Churches abroad, have herein transgress'd those Bounds, which the *Prophets*, and *Apostles*, and generally all our *Fathers* in the Faith, had set out, and prescribed for us.

CLXXVIII

CLXXVIII. And thus have we hitherto taken an exact and perfect View of what the *Catholick Church of God* hath delivered, concerning the CANON of DIVINE SCRIPTURE, in all Times, and in all Places; In JUDÆA, by the *Ancient Hebrews*, by CHRIST himself, and by his *Holy Apostles*; In PALESTINE and SYRIA, by *Justin Martyr*, *Eusebius*, *S. Jerom.* and *Damasceus*; in the Apostolical Churches of ASIA, by *Melito*, *Polycrates*, and *Onesimus*; In PHRYGIA, CAPPADOCIA, LYCAONIA, and CYPRUS, by the *Council of Laodicea*, *S. Basil*, *Amphilochius*, and *Epiphanius*; In EGYPT, by *Clemens of Alexandria*, *Origen*, and *Athanasius*; In the other Churches of AFRICK, by *Julius*, *Tertullian*, *S. Cyprian*, *S. Augustine*, the *Council of Carthage*, *Junilius*, and *Primasius*; In all the FIVE PATRIARCHATES, by *S. Cyril*, *S. Greg. Nazianzen*, *S. John Chrysostome*, *Anastasius*, *S. Gregory*, *Nicephorus*, and *Balsamon*; In Greece, by *Dionysius*, *Antiochus*, *Adrianus*, *Leontius*, *Zonaras*, *Philippus*, and *Callistus*; In ITALY, by *Philastrinus*, *Ruffin*, *Cassiodore*, *Comestor*, *Balbus*, *Antoninus*, *Mirandula*, *Cajetan*, and *Pagnin*; In SPAIN, by *Isidore*, *Hugo Card.* *Paulus Burg.* *Tostatus*, and *Ximemius*; In FRANCE, by *S. Hilary*, *The Divines of Marseilles*, *Victorinus of Poitiers*, *Charlemaigne's Bishops*, *Agobard*, *Radulphus*, *Honorius*, *Petrus Cluniac.* *Hugo*, and *Richardus of S. Victor's at Paris*, *Beleth*, *Petrus Cellen.* *Heroeus Natalis*, *Faber*, and *Clichtoveus*; In GERMANIE, and the LOW-COUNTREYS, by *Rabanus*, *Strabus*, *Hermannus Contract.* *Ado*, *Rupertus*, the *Ordinary and Interlineary-Gloss upon the Bible*, the *Gloss upon the Canon Law*, *Lyranus*, *Dionysius Carth.* *Erasmus*, *Driedo*, and *Ferus*; And in the Church of ENGLAND, by *Venerable Bede*, *Alcuin*, *Giselbert*, *Joh. Sarisburiensis*, *Brito*, *Ocham*, *Thomas Anglicus*, and *Thomas Walden*; besides *Divers others*, that are not here numbred. Of whom, it must not be denied, but that *Some* there were, who in many *Other Matters of Religion* were violently carried away with the *Abuses and Streams of the Times*; but in

D d 2

this

this particular, which we have examined and followed through all the Ages of the Church, the Current ran clear and smooth among them.

CHAP. XVIII.

The New Decree of the Council at Trent against all the former Testimonies of the Universal Church.

CLXXIX. **N**OW, after all these, followed an Assembly of a Few Men at Trent, (who took upon them the stile and Authority of a General and Oecumenical Council,) that made a * Decree among themselves, to controul the whole world, and as in Sundry Points besides, so in this, devise a New Article of Faith, for their own pleasure, whereof neither their own Church, nor any other Church of Christendom, had ever heard before.

An. Dom.
1546.
8 April.

CLXXX. An Assembly of men, such a one as it was, that by their Magisterial and undue proceedings there, have done more hurt, and made a greater Schism in the Church of God, then all the Malice of wicked and unpeaceful persons, was ever able to do, since Christ left his Legacy of Truth and Peace among his Disciples, and foretold the Offences that would afterwards arise, to pervert and mislead others, who were not the better aware of them.

A brief History of the first occasion, and beginning of the Council of Trent.

CLXXXI. But this Assembly at Trent, had this occasion. When divers Abuses in Religion, (wherewith many men in those days were justly scandaliz'd,) began first to be Reformed in Germany, Pope Leo the Tenth, and those that followed the interelts of the Court at Rome, with great violence and direful proceedings opposing themselves against all Persons that favoured Reformation, there was a Schism made of one part from the other; and the Popes Bull

of

of Excommunication went abroad; wherein all men were commanded to drive the Reformers and all their Adherents (among whom Frederick the Duke of Saxony was one,) out of their Lands and Countreys. But this manner of proceeding with them, augmented the Schism, and made the Rent greater then it was before. For the healing whereof, and for the preventing of further Troubles that might ensue, it was the common judgment, and desire both of the German Princes, and of all others that affected the Unity and Peace of the Church, that a free and Lawful Council might be generally summoned, through these Western Parts, to be held in some convenient place of the Empire. But the very Name of a Council abroad, (out of the Lateran Palace,) was dreadful to Pope Leo, who a living in his Magnificence and Ease at Rome, where he had plenty and pleasure daily to attend him; and fearing lest peradventure this New Council, if it should be call'd together, might prove as fatal to himself, as the Councils of Constance and Basl did to some of his Predecessors, he was not very willing to hear of it at all. And while he was deliberating how to decline it, and to put it off, he fell sick and dyed.

^a Petr. Suav. in Hist. Concil. Trid. lib. 1.

CLXXXII. After him succeeded Adrian the Sixth; ^b who in former times had been the Emperor's Schoolmaster, but was then his Lieutenant, or the chief Governour under him in Spain, From whence coming speedily to Rome, and there advising with himself, what was best to be done for the satisfying of the Princes and People in Germany, he sent his Legate to the Diet at Norinberg, with Letters, and large Promises to the Princes there assembled, ^c that if they would proceed against Luther (in case they could not otherwise reduce him) as their

^b Steidan. Com. lib. 3 & 4.

^c Petr. Suav. Ibid.

“pre-

"predecessors had done against *John Hus*, and *Jerome*
 "of *Prage* in the Council of *Constance*, his own inten-
 "tion, and full resolution was, to set his chiefest
 "Cares upon Reforming the *Abuses* of the *Church*,
 "and the *Abominations* of the *See* and *Court* of *Rome*,
 "from whence peradventure all the present mischiefs
 "had proceeded; and that this He would the rather
 "do, because he saw that all the World did earnest-
 "ly desire it. Whereunto the Answer of the *Diet*
 "was, that if *Lutker's* case, and the confessed *Errors*
 "of the *Church*, might be both considered, and treated
 "on together, there was no better means to reduce
 "all things to tranquility, then a free, Christian
 "Council to be appointed, by the Emperor's consent;
 "in some convenient place of *Germany*, where every
 "one might have liberty to come, and give that ad-
 "vice, which should most tend to the honour of
 "God, and the Advancement of his true *Religion*.
 And though the *Legate* was not so well pleased with
 these *Conditions* which they annexed to their demand
 of a *Council*, yet they stood strictly upon them, and
 thought them both necessary, and modest enough,
 and that the *Pope* could not be justly offended with
 them. But as soon as this Answer was carried back
 to *Rome*, the *Pope* had no leisure either to begin his
 intended *Reformation*, or to determine any thing
 about the desire that was made of a *Council*. For
 presently after, he also died, and *Clement the Seventh*
 was put into his place.

CLXXXIII. But this man during all the time of
 his *Papacy*, studiously declined the necessity of a
Council, and would by no means hear of it, espe-
 cially with condition to have it celebrated in
Germany; whereunto notwithstanding he was often
 pressed by the *Emperour* himself, who one while was
 minded

^a Peter. Suav. Ibid.

minded, in case the *Pope* would not assent unto it,
 to call it by his own Authority, and otherwhiles
 sollicited the Colledge of *Cardinals* to do it. But
 the *Pope* and *Cardinals* both, fearing it was impossible
 to make the *Germans* accept of such a *Council*, as
 might be most serviceable to the Court of *Rome*, and
 being resolute to have no other, they sent a ^a *Nuncio* ^a Joh. Sleidan. lib. 3.
 to propose those *Conditions* about it, which they
 knew would never be taken. And thus the time
 passed away, till this *Pope* likewise fell into a sharp
 infirmity, which made an end of his life.

CLXXXIII. To him succeeded *Paul the Third*,
 who was a ^b *Prelate* that among all his other ^b Petr. Suav. Ibid.
 qualities, made more esteem of none, then of
 dissimulation. And therefore making show, that he
 feared not a *Council*, as *Pope Clement the VIIth* did, ^c Petr. Suav. Ibid.
 and being well assured that he could not be infor-
 ced to give his assent to the Calling of it in such a man-
 ner, and in such a place, where he could have no advan-
 tage by it, but that he might make use of the Court
 and the Clergy, if need were, to contradict and hin-
 der it, when he pleased; he seemed by all means
 to desire it. To this purpose he sent his several
Nuncios to the *Emperour*, and other Christian Princes,
 to declare unto them all, that He and his Colledge
 of *Cardinals* had absolutely determined the Cele-
 bration of a *Council*, but that for the time and place
 of it He was not yet resolved what to do. After-
 wards upon conference with the *Emperour*, who went
 in person to *Rome* about it, and upon such *Conditions*
 as might no way derogate from the power and
 greatness of the *Papacy*, he condescended so far
 that a *Synod* should be summoned at *Mantua* in *Italy*,
 and sent forth his ^{*} *Bull of Indiction* to have it begin
 there, about a [†] year following. In the mean ^{*} Dated 12. Jun.
 while, [†] 27 Mail An. 1537.

while, the *King of England* and the *Princes of Germany* making their publick Remonstrances against it, and the *Duke of Mantona* refusing to admit the Council into his City, but upon such conditions as would have been too costly for the Court of *Rome*; that design was laid aside, and the Indiction that the *Pope* made there, came to nothing. Not long after he sent out another *Bull* for a *Council* to be held at *Vicenza*, a City under the dominion of the *Venetians*; but this *Second Indiction* meeting with the same oppositions that the former did, and the *Popes Legates* attending there to no purpose, (for there was not any *Prelate* or other *Ecclesiastical Person* that repaired thither to them,) at the last after divers *Provocations* and *Suspensions*, there came forth a *Third Bull*, which commanded all *Bishops* and *Abbots*, together with other *Priviledged* persons, ^b (that had all taken an *Oath* to be obedient to the *Pope* and *See of Rome*;) to repair to the City of *Trent* upon the *Confines of Italy*, and there to attend the *Popes Legates* for the Celebration of a *Council* which he intended to begin the first day of *November* in the year *MDXLII*.

CLXXXV. But the *Princes* and all the *Reformed Churches* in *Germany*, together with the *Kingdoms of England*, and *Denmark*, and many other places besides, immediately set forth their *Protestations*, and made their just *Exceptions* against it; alledging, That the calling of this *Council* by the *Popes Authority* alone, was contrary to the *Rights of Kings*, and the *Ancient Customes* of the *Church*; That he had summoned no other *Persons* thither, nor intended to admit any, either to debate or to give their voice there, but such onely as had first sworn obedience to him; That he took upon him most unjustly, to be

^a 1 Mail. An. 1533.

^b Verba in Bulla indictionis contenta. Vi jurjurandi quod Pape Romano, & Sedis Apostolice prestant, ac Sanctae vir-tute obedientia, &c.

be *Judge* there in his own cause, knowing well what *Accufations* were laid against him, both for arrogating to himself an absolute and universal *Monarchy* over all the *Churches of the World*, (falsely pretended to be given him either by *Divine right*, or by any *Humane Concession*, (and for many other enormous abuses in *Religion*, which by that usurped power he sought still to maintain, and to suffer nothing else to pass in that *Council*: but what should be most advantageous to his own ends. They protested therefore against it, as being a politick and *Papal device*, wherewith to delude the world under the name of a *Council*.)

CLXXXVI. Nor did the *Popes* proceedings herein give them any cause to change their mind, or withdraw their protestation. For First, he sent his *Three Legates to Trent*, with a bare *Mandate* only to entertain such *Prelates* and *Ambassadours* as should come thither, by giving them fair words, but in no wise to make any publick Act, before they had received further *Instructions* from him, which he meant to send them at his own time, and as he saw cause himself. A few *Bishops* likewise, whom he esteemed to be most addicted to him, were commanded to go thither, and had special order not to make too much hast in their journey. Besides these, and some three or four *Neapolitan Bishops*, whom the *Emperour* sent along thither with his *Ambassadour*, rather to watch what the *Pope* did, then for any thing else, (for as the case then stood, he hoped for no good to be done,) there were not any more to make up a *General Council*. Whereupon after they had been there seven Months, and did nothing, they all departed, and the *Pope* recalled his *Legats*, deferring his *Council* to another season,

that might be more commodious for him.

CLXXXVII. In the mean while, there was a League made between the Emperour and the King of *England*, which the Pope took as one of the greatest affronts and scorn that could be put upon him. For he had not only excommunicated and cursed the King, as a Schismatick destined to eternal damnation; but depos'd him from his Regal Authority, and deprived him of all his Rightful dominions, giving away both from him and his adherents whatsoever they possessed, and commanding that his subjects should render him no obedience, that strangers should have no commerce in his Kingdom, that Christian Princes should joyn together to persecute him, and that all men should take arms against him, whose Estate and Goods, (by vertue of his Papall and plenary power,) he granted them for their Prey, and his person for their Slave. Besides, he had declared the Protestants of *Germany* to be Hereticks, whom nevertheless the Emperour had received into his protection, and done divers favours to them. All which, together with the Wars that were now on foot abroad, and wherein the Pope himself also had a hand, put the thoughts of his Council, which he had begun at *Trent*, to lay still and quiet all the year long.

CLXXXVIII. But after the Terms of peace between the Emperour and the French King were concluded, whereof one was, that they should jointly endeavour to restore the Church unto her ancient purity and concord in Religion, and to reform the Court of *Rome*, from whence all the present dissensions were derived, the Pope thought, it concern'd him neerely now, to go on with the Council; and having no further pretext whereupon

to

to delay it any longer, all his Cares were, how to call and order it to his own best advantage. For this purpose therefore he sent forth another Bull, and sent his Legates to *Trent*, to begin the Council there upon the XV. of *March*, in the year MDXLV. but he gave them no Commission, or Letters of instruction, after what manner to proceed in it, till he had further advised about it, meaning to govern himself in that behalf, as he found occasion, best fitted to his own ends.

CLXXXIX. When the Legates came to *Trent*, they found no Prelate there but the Bishop of the place. Yet within a few days after there came Three Italian Bishops to them, who being dependants upon the Court of *Rome*, and men very ready to promote the Popes service, had order from him to be there with the first. For his desire was, that the Council should begin with as few as might be, and they to regulate the rest that came after. In order whereunto, he sent his Brief, and gave his Legates a Faculty, to preside in the Council under his Name and Authority; with special directions, * not to suffer any thing to be propos'd and offered there to publick debate, which had not first been privately approved by themselves, nor any thing to be put to the Question and defined, which had not been formerly sent to *Rome*, and assented to by Him; and with power, if need were to do him service in it, a either to break up the Council for altogether, or to suspend and prorogue it from time to time, or to remove and translate it from one place to another, at their pleasure: which was a device, b whereby all Attempts and motions that might be made against the Enormities of the *Roman Court*, should be sure to be defeated. For above all other things

* Hist. Conc. Trident. lib. 2. Papa Leo gaudios suos monuit, Ne discretum ullum in Concilio promulgarent, priusquam illud Rome sibi communi- casset. Sed ut mandata ab eo expectarent, quid in Concilio proponendum, deliberandum & concludendum esset.

a Bulla Pauli 3. Plenam & liberam potestatem & facultatem, quandoque vobis videbitur, Communi de Civitate Tridentina ad quancunque aliam commodiorem, de qua vobis etiam videbitur, transferendi, & mutandi, ac illud in ipsa Civitate Tridentina supprimendi & dissolvendi vobis concedimus.

b Hist. Conc. Tri- d. lib. 2. Quo articulo, omnium deliberationum Curie Romane studis adversam facile esse interturbare.

this was the principal matter, which was given them in charge, ^a that they should not in any case suffer the Authority and power of the Pope to be questioned. There was a proviso in the first words of the Bull, ^b that they should do nothing without consent of the Council, but ^c afterwards that clause was thought needfull to be altered, and the Legates had an absolute power given them, independent of any but the Pope himself, whose service they only attended.

a Ibid. Ne unquam quodcumque de causa ad disputationem de Auctoritate Papæ recideret.
b Bull. Ibid. De Concilii assensu omnia esse faciendū.
c Ibid. Illi per Litteras Pontifici significaverunt, clausulam illam in agenda ipsos plus satis constringere, & in unum illimum quemq; presulem Legatis exequare—Itaque reverentibusq; Romæ diligenter consideratis, atq; decretis de Legatorum sententia diplomate, absoluta iis concessa est potestas, &c.

CXC. Two Months passed after their coming to Trent, before they got Twenty Prelates into their company, and because they were somewhat ashamed to begin their Oecumenical Council, (as they are not ashamed to call it) with so small a Number, they perswaded the Pope to put it off for Eight Months longer; though much adoe they had to perswade the Prelates to stay all that while with them. But by the Moneths of December and January following (having in the mean while contented the poorer sort of Bishops with a pension of forty duckets a piece procured for them out of the Popes Coffers,) they grew to somewhat a greater Number. For besides the Legates, and the Cardinal Bishop of Trent, there were present Four Archbishops, Eight and Twenty Bishops, Three Abbots, and Four Generals. And ^d these

d Hist. Conc. Trid. Ibid. Ex quibus 43. Concilium illud Generale constabat. Among whom e Two of the Archbishops were e Ibid. & apud Sleidan. lib. 17. Cæterum in quatuor illis Archiepiscopis erant duo, velut personati. Olaus Magnus Upsalensis, & Robertus Penantius Scotus, Armachanus. Erat autem hic cæcus, & tamen novissimum missificabat, verum etiā per celeres equos currabat. Hos ergo duos Pontifex in Curia Tridentina esse voluit, attentionis causa tantum, quasi illi duo populi tam longinqui, Gothi & Hiberni, potestatem ipsius agnoscerent, etiam illi reverē, præter nomen, & nondum Titulum, nihil haberent.

only

only Titular, being the Popes Pensioners at Rome, and now sent to Trent, to increase the Number, and to depend upon the Legates, but in those Churches, where of they bare the Names, had they nothing to do; nor were they any lawful and true Bishops at all. The one of these was Olaus Magnus the Goth, who went for the Archbishop of Upsale in Swedeland; and the other Blind Sir Robert the Scot, who appeared for the Primate of Armagh in Ireland, and of whom it was then commonly said, that as poreblind as he was, yet had he the commendation to ride post the best in the World. And with these men they began their Oecumenical Chapter at Trent.

CXCI. Where the ^a First Session was spent in ^a 13 Decemb. 1545. Ceremony, and opening the Council; the ^b Second ^b 7 Januarii 1546. in prescribing Orders to themselves and their families; the ^c Third in reciting the Symbole of the Church, ^c 4 Februarii 1546. which we call the Nicene Creed; (and it had been well, if they had extended it no further, with ^{*} adding so many New Articles of Faith to it, as afterwards they did; But in the ^d Fourth Session they began their Anathema's, and Cursed all other persons of the World, that did not receive their NEW CANON of SCRIPTURE, in such manner and form, as they were then pleas'd first to appoint it. And this bringeth the story of their proceedings home, to that matter which we have set forth in all Ages of the Church before.

CXCII. At this Assembly in Trent, they had their private Congregations, which were appointed to be kept twice a week at one of the Legates Houses, for the proposing, debating, and framing of all their Decrees, before they were brought to be voted and defined abroad in any publick Session; for by this means the Legates would be sure, either to have every

* In Bulla Papæ Pii Quarti.

d 8 Aprilis An. Dom. 1546.

every thing prepared to their own mind, and be able to number the voices before hand which way they would be given, or else not to suffer the matter to be brought to any open definition in their *Council* at all. The **CANON** of the **SCRIPTURE** therefore being propos'd and discours'd of in four *Congregations*, some urged the distinction that *Saint Jerom* had herein made, as a known Rule and direction for the Church, to whom they added *S. Augustine* and *S. Gregory*, who both made a difference between the *Canonical* and the *Other Books* of *Scripture* in the *Old Testament*. Some thought it better to make no distinction at all, but to follow the Council of *Carthage*, or *Pope Innocent* the first, by making a general Catalogue of all the *Books* together, and to say no more. Others desired to have them sorted into Three Ranks, the first of those which have been alwayes held and believed to be divine; the *Second* of such, as have been question'd by some particular men, but received into Canonical Authority by the Church; and the *third* of those, whereof there hath never been any assurance, which are the seven Books of *Tobit*, *Wisdom*, *Ecclesiasticus*, *Judith*, *Baruch*, and the *Maccabees*, besides some Chapters of *Daniel* and *Hester*. But there were certain persons among them, (of whom *Catharin* was the chief, who made it a main part of his business, to oppose the Writings of *Cardinal Cajetan*,) that would needs have them all declared, to be in all parts, as they stand in the *Latin Bible*, of *Divine and Equal Authority*: Only the Book of *Baruch* troubled them, which was never put into the Number, either by the *Pope*, or the Council of *Carthage*; but howsoever, because it was sometimes read in the Church, this alone was thought reason enough by them, to have it made *Canonical*. And in the end the voices of

of these men, with some others that were got to be of their faction, (though by divers of the more learned fort there confronted,) made the major part of **XLIII**, or some *Few Persons* more, and prevailed for an *Oecumenical Decree* of all the *Bishops* in the *World*.

CXCIII. For when the day of *Session* came, this a Conc. Trident. Sess. Decree was drawn up and voted by them, a "That ^{4. Sacro Sancto, oecumenici & generalis} the Synod doth receive with **BEQUAL** Veneration, all ^{Synodus Tridentina--} the Books of the *Old and New Testament*, together with ^{Omnes libros tan veteris quam Novi Testamenti, cum veteribus} the unwritten Traditions belonging both to Faith and ^{Author, nec non Traditiones istas (sive} Manners, as proceeding from the Mouth of *Christ*, or ^{scripto) tum ad Titobit and Judith, Wisdom and Ecclesiasticus, Baruch, and the Maccabees, together with the Parts of} Daniel and *Hester* ought to be numbered; --And that ^{ros, pertinentes, tanquam ora tenus a Christo, vel à Spiritu Sancto dictatas--} if any person doth not receive them All as Sacred and ^{PARI pietatis affectu ac reverentia suscipit & veneratur. Sicut vera Libri Sacri, ne cui habitatio suboriri possit, quinam sint, hi infra scripti; Testamenti Petri's Quinque Moysi, Josue, Judices, Ruth, Quatuor Regum, Duo Paralip. Esdras, Nehemias, Tobit, Judith, Esther, Job, Psal. Parab. Ecclesiasticus Cant. Cantuarum Sap. Ecclesiasticus, Esdras, Jerem. Baruch. Ezech. Gen. XII. Proph. minoris, & Duo Maccabeanum—Si quis autem Libros ipsos integros cum omnibus suis partibus—pro Sacris & Canonici's non susceperit ANATHEMA SIT.} Canonical--Let him be Accursed.

CXCIV. Wherein that which they define concerning *unwritten Traditions*, is no less against the Truth, and against all Antiquity, then what they determine so rashly, and yet so magisterially, without any example, or *Catholick Tradition* before them, about the *New Scriptures*. But as they had neither Council, nor *Father*, nor *Schoolmen*, nor other writer, that over-spake like them in former Ages, so at this very time, they had none but their own small and inconside'able number to give a suffrage to this their Synodically, or (as they most usually and vainly called it) their *Oecumenical Decree*. For of the *Greek Church* they had not one, unless it were some such

as blind Sir Robert of Scotland was; of the *English* a few, (for the Bishop of Worcester *Richard Pates* was

* Sleidan. Comment. lib. 17. In his duo Galli, quinque Hispani, Mithicus unus, Reliqui omnes Itali.

c Hist. Concil. Trid.

lib 2. Mu ti inopes

spe ac pollicitationibus illesi quibus profpiendum fuit, nec enim tam parè ac tenuiter Tridenti atq; Romæ sustentari poterunt. Romæ enim quàm NULLA essent Antiquitate, vitam humilem & aliis obnoxiam tolerabant. in Concilio autem majores sibi animos sumebant, & crescente exultatione, rem quoque audientem expectabant. item, Joh. Sleid. lib. 17.

Anno 1546. Erat Romæ Olaus Magus.

Huic Pontifex Archiepiscopatum Gallicum, licet extra commercium Eccles. Rom. positum, confert & Concilii Trid.

interessi jubet, & ad vicium quotidianum aureos dat Menstruos quindecim.

b Claud. Espens. digress. 1. ad 1. cap. epist. ad Titum. Factum est posterioribus Seculis, ut quod merito in Conc. Basile. Ludovicus Avellanensis querelatum: in Conciliis id Denique fiat, & necessario fiat, quod Nationi preceat Italice, ut que sola Episcoporum, (quæ & ipsi soli vocem illic decisivam habent.) numero Nationes alias aequat aut superet, sicut scripsit lib. 1. de Gestis ejus Concilii, Azeas Syloius nondum Pius. Hecilla est Helena, que nuper Tridenti obtinuit. s. Alf. à Castro. de hæ. Point. lib. 3.

Enorum aliqui nec bene Latine legere norunt. Cujus rei exempla sunt Episcopi Italici. d Hist. Conc. Trid. lib. 2. Audax inceptum videbatur s. Card. & 48. Episcopos, auctoritatem Canonica Libris antea incertis & Apocryphis dicit. In his tamen præscriptibus non temere reperivi aliquem præcellentis doctrine laude insignem; Legulicus esse aliquos, in juris professione fortè doctos sed Religionis non admodum intelligentes, perperuos Theologos, casque evulsiōne infra vulgus Theologorum, proferre solitos, ex his aliquos viciniales tantum, & Episcopos Magnam partem Civitatum adeo miratorem, ut si quisque eorum & populum cui præsit, referat, vix omnes Millefman Orbis Christiani partem representent.

not yet come among them, and when afterwards

He went thither, He was there but in a private and

personal capacity, having *no employment given

him from the Church of England,) of the Helvetican,

German, and Northern Churches none; of the* French

Scarce Two, of the Spanish not many; all the rest

we find to be *Italians*, (and they, as yet, no such

great number of them neither,) among whom

divers were a the *Popes Pensioners*, and sent thither

b to out-balance other mens voices; some of them

titular, and some c unlearned. And was it ever

heard in the World before, that XL Bishops of

Italy, assisted peradventure with half a Score others,

should make up a General Council for all *Christendom*;

wherein, as there was not a any one greatly remarkable

for learning, that voted this Canonical Authority

to those Books, which by the Consent of the

Oriental and Occidental Churches were ever held

to be uncertain and Apocryphal, so some of them were

Lawyers, perhaps learned in that profession, but of

little understanding in Religion; and though other-

some were Divines, yet many of them were of less

then ordinary sufficiency; but the greater Number

were Courtiers, and Bishops of such small places (or dignities only titular,) that Supposing every one to represent the Clergy and people from whom he came, it could not be said, that one of a Thousand in *Christendom*, was represented in this pretended Council.

CXCV. Those few Persons that voted this *New Decree*, alledged for themselves the Canon of the Council at *Carthage*, and the Doubtful Decrees of Pope *Innocent* and *Gelasus*. But if they had followed any of these Patterns, they would never have put the Book b of *Baruch* into their Canonical Catalogue; nor said, that any of the *Rest* (now contested) ought c to be the *Rule of Faith*, no less then those which are not contested; nor would they have added their *Anathema* against all men that were otherwise minded.

How those *Two Popes*, together with d *S. Augustin*, and the *African Council*, are to be understood, and taken in that sence, which may not contradict both themselves, and the universal doctrine of the Church in their times, and in all times before them, we have at large set forth in their own Ages, nor can any thing be brought more to the purpose or better and more truly to expound them, then the judgement of

Tostatus, and Cardinal *Cajetan*, who for the happiness and depth of their understanding, as likewise for their admirable industry and diligence, were accomplished the prime Divines of those times wherein they lived, and many more ages besides, being so well read in the *Scriptures*, together with the *ancient* and later *Doctors*, whom they had studied from their child-hood, that there was no Prelate or person in the Council of *Trent*, who might have thought himself too good to learn of them. And if in this little new Council and Decree they had proceeded no further then *S. Augustin* or the *Africans* and *Innocent* did

b Concil. Trident.

Sess. 4.

c Ibid. Omnes itaque intelligent quibus potissimum testimonis ac præstatis in Confirmandis Dogmatibus, &c. ipsa Synodus usura sit. Hoc est, Libris omnibus prædictis.

d Lib. 2. de Doctr. Christiana.

did, there might have been some tolerable fence and explication given of it; whereas by the Terms wherein they have now address'd it, they have left the world no way, either to reconcile it to the former, or to render it sufferable to the future Ages of the Church. For whosoever receiveth this *Council of Trent*, he must not only receive the controverted and additional *Books of the Old Testament*, as permitted to be *Read* for instruction and good examples of manners, (which was all that ever the *Church* allowed to them;) but he must likewise take and believe them, *under pain of eternal damnation*, to be in all parts *Equal* and of *like Authority* to the writings of *Moses* and *the Prophets*, for the establishing of his *Faith*, and founding the main points of his *Religion* upon them: And, which is more, must not only believe so *himself*, but be bound also to believe, that a every one is *Damn'd*, who doth not herein believe as much as *he*, or thinketh any man can be *Saved*, that believeth otherwise than *he*, and the *Council of Trent* doth. Which shutteth up the doors against all moderation, and *Christian Charity*, from ever coming in, to abide in their dwellings that are tyed to maintain their own *Errour* (this and many more) with such passionate severity.

CXCVI. Somewhat they think is said to defend this *Decree* of their *Council* from novelty, when they produce *Pope Eugenius*, and the *Council of Florence*, delivering to them the same *Canon of Scripture*, which they have delivered to others; and which he received (at near a thousand years distance) from *Gelasius*; *Gelasius* from *S. Augustin*; *S. Augustin* from the *Council of Carthage*; and the *Council of Carthage* from *Pope Innocent*; For these be all the *Authorities*, whereunto they are able to pretend for *XV* hundred years together, and upwards, since their *New*
Cononical

Canonical Scriptures were first written. But, besides that these *Authorities* are some of them uncertain, and some misconstrued, and that none of them were ever taken (during all the respective *Ages* before, neither by one *Writer*, nor other,) in that fence to which the *Masters* and the *Disciples of Trent* have lately stretch'd them; we will be bold to say, that they shall never be able to shew the *Curliness* of their *Anathema* out of any, or all these *Authorities* together. For howsoever after *S. Augustin's* time, they may happen to find *Two* or *Three Writers*, that sometimes numbred the *Books* promiscuously, as *he* and the *Council of Carthage* did; yet they can never find, that any of those *Writers* either made the *Ecclesiastical Books* *EQUAL* to the *Canonical* in their proper nature and *Authority*, or that *Gelasius*, or *Eugenius* himself, (if the wandering *Decrees* that go under their *Names* were worth the while to be here mentioned,) set their *Anathema* and their *Curse* upon any man, to exclude him from the *Communion* of *God's Church* upon *Earth*, and from all interest in the *Kingdom of Heaven*, if he would not forsake the *Old Canon*, to follow the *New*, and make no difference at all between *Moses* and the *Maccabees*: For this is it, (making the *Two Canons* *EQUAL*, and pronouncing them *ACCURSED* that were otherwise minded,) which the *Council of Trent* hath done, and done it the first of any other *Persons* in the world.

CXCVII. For which their doings herein they have nothing to plead. For either must they plead the common *Testimony* of the *Church* before them, or a peculiar *Revelation* given them to this purpose by *God* himself, or the special *Power* of their own *Church*, to alter and advance the former condition of the *Books* (now debated) at their pleasure. But
first,

a Concl. Trid. Sess. 4.
Si quis ipsos Libros
cum omnibus suis par-
tibus, &c. Non susce-
perit, ANATHEMA
SIT. Et in Bulla Pa-
pe Pii 4. ad finem
Concili de Professi-
one Fidei Tridenti-
nae, EXTRA HANC
FIDEM NEMO PO-
TEST ESSE SAL-
VUS.

first, the *Testimony* of the *Catholick Church*, whereby this Controversie, (to manifest the Perpetual Tradition, or matter of fact in it,) ought to be decided, is altogether against them, as we have produc'd and proved it in every Age both under the *Old Testament*, and under the *New*. Then, to any special *Revelation* that they had about this matter, they do not pretend themselves; nor are there any such *New Revelations* given in these times, (and where they are pretended, they are never to be admitted,) which be opposite to the *Ancient Rules of Verity and Religion* received by the Church of God in all times heretofore. And for the *Power* that they had at *Trent*, to regulate either their own Church, or any other, in things of this nature; as we know none they have, so it is their own a *Confession* that none they ought to have, challenging no other power in this particular, then only to *Declare* what *Books* were truly and properly *Canonical* in the Church before, and not to *make* them so, otherwise then *God* had formerly both *made* and *declared* the perfect *CANON of HIS SCRIPTURES* to their hands.

CXCVIII. When they cannot tell else what to say, they are (some of them) content now, to let the *Books*, (promiscuously numbred in one general Catalogue, be distributed into Two several Ranks of a *First* and a *Second Canon*. And truly for as much as pertaineth to them in the *Old Testament*, (for we acknowledge no such distribution in the *New*.) there may be a good use made of this distinction, whereby to reconcile the *Epistle* of *Pope Innocent*, (if ever there was any such,) and the *Catalogue*, that *S. Augustin* and the *Council of Carthage* made,

a Bellarm. de verbo Dei, lib. 1. cap. 10. Sect. Itaque. Non licet ecclesiam id est, Patrum posse pro suo arbitrio facere Libram Canonice de Non Canonico &c. Patet enim Ecclesiam nullo modo posse facere Librum Canonice de Non Canonico, nec contra; sed tantum declarare, quis sit habendus Canonice; & hoc non temere, nec pro arbitrio sed ex veterum testimonio, &c. Which Testimonies have been fully related, and proved to be against him in this Scholastical History, and Treatise of them all.

b Sixt. Senesl. Bibl. lib. 1. Sect. 1. Canonice Libri duobus inter se Ordinibus distinguuntur; quorum alter Prior est, alter Posterior. -- Canonici Primi Ordinis, (quos Protocanonicos appellamus) sunt indubitatae fidei. -- Canonici Secundi Ordinis, (quos olim Ecclesiastici vocabantur, & nunc a Nobis Deutero Canonice dicuntur.) Alii sunt, de quibus, quia non statim sub ipsis Apostolorum temporibus, sed longe post ad notitiam totius Ecclesie pervenerunt, inter Catholicos sunt aliquando sententia accepti, veluti sunt in V. T. Libri Tobie, Judith, Baruch, &c.

to the Universal Consent of the *Church*, before, and after their times. For the *Second Canon* was never made *EQUAL* to the *First*, nor did they intend to attribute the *LIKE* Authority in all things to all the *Books* of either sort together. But in the mean while there will be no such use of this distinction had, to reconcile the *Decree* of the *Council* at *Trent*, either to *S. Augustin*, or to *S. Augustin*'s Ancestors, or to any other Ecclesiastical writer that follow'd him. For our new Masters will by no means grant, that the *Books* of the *Second Order* are to be distinguished from the *first*, as any way *Second* or *inferiour* to them in dignity, but contend and believe, that they have both alike as much *Truth*, and *Equally* as much *Authority*, the one as the Other; admitting no other difference between them, then a difference of *Time* only, wherein they were written, and made *known* to the world; and hereupon commanding all the World, upon pain and peril of their *Eternal* perdition, to believe as they do, (or at least say they do, if a man might believe and trust them,) that it is no less a necessary *Article* of the *Christian Faith* to believe the *Books* which we call *Apocryphal*, to be as *Canonical* as the other are, and both to be penn'd by the *Holy Ghost*, then to believe that *God* is the *Creatour* of *Heaven and Earth*, or that *Christ* was *Born* of the *Blessed Virgin*; for they have put both these, and the *Decrees* of the

a Concil. Trid. In Bulla super forma Juramenti Professio- nis fidei. ut unusquisque Fidei Professio uniformiter ab Omnibus exhibetur, utriusque & certa illius Forma curatis innotescat, Formam ipsam publicari fecimus. -- & juxta hanc non aliam formam, professionem Fidei solent fieri sicut Antiquitate Apostolica districtè precipiendo Mandavimus, huiusmodi subscriptionem in Symbolo continetur in Symbolo NICEÏ, quo S. ROMANA ECCLESIA utitur. etc. CREDO in unum Deum Patrem Omnipotentem, Factorem Celi & Terræ, & in unum Dominum Jesum Christum Filium Dei, qui de Patre est de Sp. S. ex Maria Virgine. etc. -- Eisdem ecclesiasticis Observationibus & Constitutionibus, -- Sanctum S. Scripturae. Scripturae Proprie Sacramenta. Doctri. an de peccato Originali, & Justificatione, -- Propriationem & proprium Assise Sacrificium pro vicis & defunctis, -- Transubstantiationem, -- Communionem sub altera tantum Specie, Purgatorium: & orationem Sanctorum, -- Imaginum venerationem, Indulgentiarum potestatem, -- Romanam Ecclesiam omnium Ecclesiarum Matrem & Magistrum, -- Romanum Pontificem B. Petri Successorem, & Jesu Christi Vicarium, -- Cetera item QMATA à Tridentina Synodo tradita, definita & declarata, indubitater recipio atque profiteor, foveo, & contra omnia atq; Hæreses ab Ecclesia Romana prædicta damnata, rejecta, & ANATHEMATIZATAS, EGO Patitur DAMNO, REJICIO, ANATHEMATIZO. Hinc verum catholicam FIDEM, Extra quam NEMO SALVUS ESSE POTEST. -- et alia tractanda. etc. etc. ac pro. Sic me Deus adjuvet, & hæc Sancti Dei Evangelia. -- Nulli ergo omnino hominum licet hæc paginam nostre voluntatis, & Mandati infringere, -- Si quis autem hoc attemptare presumpserit, indignationem omnipotentis Dei, ac B. Petri, & Pauli Apostolorum eius, se noverit incursurum.

Council of Trent together, all into *One* and the same *Creed*; without which, (according to their New, uncharitable, and unchristian Religion,) *No Body can be Saved*. Wherein they have set themselves at open defiance with the Church, and *Cursed* that which *God* hath *Blessed*. But while we are in awe of *S. * John's Curse*, we fear not *theirs*; and by the grace of *God our Foundation*, which is ^a *Built upon the Prophets and Apostles*, ^b standeth sure.

* Revel. 22. 18.
 a Ephes. 2. 20.
 b 2 Tim. 2. 19.

CHAP. XIX.

The Conclusion and Summary of all the Former CHAPTERS

CXCIX. **T**He Conclusion therefore of all this Discourse will be, That the *Religion* of the *Church of Eng.* in her *Article* concerning the *holy Scriptures* (whereunto the publick Confessions of the *Reformed & Protestant Churches* abroad, besides the *Christians* of the *East & South Parts* of the world be agreeable) is truly *Catholick*. That the *Ancient Church* of the *Old Testament* acknowledged no other Books to be *Canonical*, then we do. That our *Blessed Saviour* and his *Apostles* after him received no other. That the *Several Ages* following adhered to the same *Canon*. That the *Authors* of the Books of *Tobit* and *Judith*, and the rest of that order, were no *Prophets* inspired of *God* to write his *Authenticall Scriptures*. That they who first put these *Deutero-Canonical* or *Ecclesiastical Books* into the *Volume* of the *Bible*, did not thereby intend to make them *Equal* to the *Books* of *Moses* and

and the *Prophets*, but only to recommend them unto the private and publick *Reading* of the *Church*, both for the many excellent *Precepts* and *Examples of Life*, that be in them, and for the better knowledge of the *History* and *Estate* of *God's people* from the time of the *Prophets*, to the *Coming of Christ*. That it is not in the power of the *Roman Church*, nor any *Oiber*, either to make *New Articles of Faith*, or to make any Books *Sacred* and *Canonical Scriptures*, (so as to be the binding *Rules* of our *Faith* and *Religion*.) which were not such in their *own Nature* before, that is, certainly *inspired by God*, and by ^a his *Authority* only ordained to be such, from the time when they were first written. And lastly, That adhering to the *Ancient Catholick Faith* and *Doctrine* of the *Church*, we cannot admit or approve any such *New Decree* as it hath lately pleased the *Masters* of the *Council at Trent* to make; who have not only obtruded these *Books* upon their own people, to be received as *true* and *authenticall Parts* of the *Ancient Testament*; but have likewise *Damnd* all the world besides, that will not recede from the *Universal Consent* of the *Christian Church*, and subscribe to that horrid *ANATHEMA*, whereby they have most rashly condemn'd so many *Ages* of *Fathers* and *Writers*, before them. And if there were no other cause to reject the pretended *Authority* of this late and exorbitant *Assembly*, (as there be many more,) *this* only is enough.

^a Nota. Ecclesiastice Testis tantum & Index est de Receptis omni tempore Scripturas Sacras, que ab ipsi Deo primam & certissimam suam habent originem; Illius, neque QUOAD NOS auctoritatem ullam ab hominum testimonio mutuantur.

CHAP. XX.

The Remainder.

CC. **T**Here remains nothing now, but that having laid our *Foundation* sure upon the *Canonical* and *undoubted Scriptures*, wherein the will of God, and the Mysteries of our whole Religion are Revealed to us, we proceed from the Truth and Principles of our *Belief*, to a Righteous, sober, and holy Regulation of our *Lives*, in the strict and uniform *Practice* of all Religious duties and Obligations, that these *Divine Scriptures* have laid upon us.

COROLLARIUM.

* CANON ECCLES. ANGLIC.—*Ne quis*

* editus est hic Ca- non, und cum Articulis Religionis Anno Domini MDLXXI.

Unquam Doceatur, quod religioſè teneri & credi debeat, niſi quod conſentaneum ſit Doctrinæ VETERIS & NOVI TESTAMENTI, quòdque ex illà ipſà Doctrinà Catholicæ Patres & Veteres Epiſcopi collegerint.

DEO OPTIMO MAXIMO,
SACRARUM SCRIPTURARUM
CONDITORI,

Sit
Laus, Honor,
Et Gloria, in Secula
Seculorum.
Amen.

A Table of the places of Scripture that are cited in this Book.

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that the true *Baruch* was antiently reckoned for a part of *Jeremy*, both of them making but one, and the same Book if we look upon the end of the LI Chapter of that Prophecy, we shall find there, that *Thus far are the words of Jeremias*. Whereunto that all the LI Chapter following was added by *Baruch*, is acknowledged and set forth by *Sixtus Senensis* himself (Lib. I. Biblioth. Sanctæ, de Libris & Authoribus V. Test. verbo *Jeremias*, "Scriptis autem *Jeremias*, excipiente ex ore illius *Baruch* Neerie filio, Librum Prophetiarum ac Visionum, &c. Cui volumini *Baruch* adiecit ultimum Caput ex fine Quarti Libri Regum isidena penè verbis mutatum; ut ex Commemoratione cladis Hierosolymitane, que in eo Capite refertur, eam sterneret Lætoribus ad proximi sequentem Lamentationum Librum. And this maketh it clear, why *Athanasius* and *Cyril*, together with the *Council* of the *Council* at *Laodicea* (if yet the Copy of that *Canon* be not faulty) inserted the name of *Baruch* between the Prophecy, and the *Lamentations* of *Jeremy*. The *Greek Church* at this day (which may well be thought to know the sense of the *Laodicean Fathers*, *Athan.* and *Cyril*, better than some of the *Latin Church* do) excludeth the other *Baruch* expressly out of the number of *Canonical Books*, and placeth it, (as their Ancestors alwayes did before, and as we likewise do

Numb.
now,) among the *Apocryphal*, which is at large declared by *Metroph. Critopol.* in his *Epitome* of the *Oriental Confession*. Where after the Enumeration of the *XXII Books* received into the *Canon of the Old Test.* he saith, that for *Baruch* and the rest, though they be good and useful Books in their kind, yet the *Church of Christ* never acknowledged them to be any *Canonical* and *Authentick parts of the Bible*. These be his words, [*Τὰ λοιπὰ δὲ βιβλία, &c. Cæteros autem Libros, quos aliqui Scripturæ sacre commemerare volunt, ut Librum Baruch, Tob. Jud. Sap. Jesu Syrach, & Maccabeorum Libros, sene commendatos non putamus; multa enim Moralia laude plurima digna iis continentur; ὡς κερνομεγες ὁ χὲ ἀνδραγαθίας ἔδραπος ἀποδεδεωτο ἢ τὸ χριστὸ Ἐκβολή.*] And as for the *Epistle of Jeremy* which maketh the *VI Chapter* of this *Apocryphal Baruch*, (and was never written in that Language, wherein the Prophet *Jeremy*, and the true *Baruch* wrote their *Epistle*.) it can be no part of the *XXII Hebrew Books*, to which *Athan.* *Cyril*, and the *Laodicean Fathers* strictly held their account; and therefore the *Epistle*, named in their *Catalogues*, mult of force have relation to the Prophecy of *Jeremy* it self; with whose stile and manner of writing, this *Epistle* of the other *Baruch* little agreeeth. And yet we cannot but acknowledge, that both the matter and

Remarkable in this Book.

Numb.
and the form of it, are otherwise very highly to be regarded by us; For it is the largest debortation against the vanity of Idols, and the worshiping of Images, that we have in all the Bible besides; for which very cause, were it not to preserve the credit of the *New Decree at Trent*, the *Roman Catholics* (many of them) would be content to put it out of their *Canon*: but since they have brought it in, and are now bound to defend it, there let it stand as one of their *canoniz'd Writings* against themselves.
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A Sect among the Dominians, so called from their ranging up and down

Numb.
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A Narrative of some passages, in or relating to the long Parliament, by a Person of Honour.

Inconveniences of Toleration, quart.

A Letter about *Comprehension*, quarto.

A *Thanksgiving Sermon*, Preached before the King by *J. Dolbin*, D. D. Dean of *Westminster*.

B. Brownrigg's Sermons on Gunpowder Treason.

A Narrative of the burning of *London*, 1666. with an account of the losses, and a most remarkable parallel between it and *Mexico* both as to the Plague and Fire.

Lucius's 3 Sermons on the Kings Murder.

Her Lusitanicum, or, the *Portugal Voyage*, with what memorable passages intervened at the Shipping and Transportation of her Sacred Majesty *Katherine Queen of Great Britain* from *Lisbon* to *England*, by *Dr. Samuel Hind*.

A Charge given by the most eminent and learned *Sir Francis Bacon*, at a Session for the Verge, declaring the jurisdiction thereof, and the Offender herein inquireable, as well by the Common Law as by several Statutes. quart.

Pia Desideria, viz. *Genius Animæ Penitentis, vota Animæ Sanctæ, Suspiria Animæ Amantis* *Hieronymus Hieronimbicus*.

Military Discipline, viz. The Exercise of Horse and Foot, with *Sir Francis Poyntons's* and a Treatise of Invasion, by *Capt. Thomas Fenn*.

The Trials of several Persons touching the Plot, viz. *William Stately Goldsmith*, for Treasonable Words.

Edward Coleman Gentleman, for Conspiring the Death of the King, Subversion of the Government, and the Protestant Religion.

William Ireland, *Thomas Pickering* and *John Grove*, for to Murder the King, &c.

Robert Green, *Henry Berry* and *Lawrence Hill*, for the Murder of *Sir Edmund Godfrey*.

Andrew Bromilby, *William Atkins* and *Charles Kerne*, for being Romish Priests.

Thomas Knox and *John Lane*, for endeavouring to defame *Dr. Oates*, and *Mr. Bedloe*.

John Tarborough and *Ann Prize* for endeavouring to persuade *Mr. Dugdale* to Retract his Evidence about the Horrid Plot.

Sir Francis Moors
Sir Geoffrey Palmers } Reports.
John Aleyns

Biron Savills Reports in the Exchequer.
And all sorts of Law-Books.